



SUPPLEMENT TO THE FIRST AND SECOND VOLUMES.

In the introductory remarks to No. 58 (page 229 f.) I had occasion to refer to four inscriptions of Rājaraṣadēva, the lower portions of which are buried underground. Two of these (Nos. 65 and 66),— which, to judge from their beginnings, promised a rich harvest of proper names,— were since temporarily excavated, and fragments of them taken, by my assistants. This led to the discovery of two further inscriptions, which are engraved underneath No. 66, one of Pṛthvī (No. 67), and one of Vikrama-Chāḍḍya (No. 68). I did not consider it worth while to excavate and copy the whole of Nos. 63 and 64, but shall now publish their first two lines as specimens.

From the published portion of No. 63, we learn that this inscription consists of a list of *śaṅkha* who had to supply ghee for temple lamps from the milk of a number of cattle, which had been presented to the temple before the 29th year of the reign of Rājarājadēva by the king himself and by others, or bought from the funds of the temple. To each lamp were allotted 96 ewes,<sup>1</sup> or 48 cows, or 16 she-buffaloes. The daily supply for each lamp was one *vrakka* of ghee.

[illegible]

[2] சிவ பகவின் கன்னம் எழுதும் புகர்ச்சாத்திரத்தின் பதவாரம்பம் ஆட்கார்த்திருத்தனை ஆடாக்கும் அருமங்கள் முற்றி.

<sup>2</sup> In No. 6, paragraphs 18 and 21, the same number of axes are allotted to the lamps.

I have now changed the transcription of  $\gamma \tau \tau$   $\tau$   $\tau$  from  $\tau \tau \tau$  into  $\tau \tau \tau$ , because the  $\tau$  after  $\tau \tau$  shows the whole to be a compound substantive, while the initiative  $\tau$  would require the accusative  $\tau$  before it. An inscription of the 14th year at Melipol near Tiruvallur in the North Arcot district adds  $\tau$   $\tau$  after  $\tau \tau \tau$ ;  $\tau \tau \tau \tau \tau \tau \tau \tau$  means "having formed the belief."

டாவும் எருமை சார்த்திக்குடுத்தன்' எருமைய[ர]கவும் மாட்டுத்து மாடு கொ-  
ண்ட இடையரும் இவர்க[ள்] உரையுமையாய் அடைகுடிகளானும் இவர்கள்  
மாட்டுத்து சார்த்திக்கு ஒன்றினுக்கு ஆடவல்லநாள் நிசதம் நெய் உழக்கா-  
தத-காசுந்தக்கன் வ[ழ]-த்தாரும் உரையுமையாய் உடையார் பண்டாரத்தெ  
நெய் அன[க்]கக்கடவர்க[ளாக] கல்லில் வெ[வ]-ட்டினபடி ||— [க\*] உடைய[ர]ர்  
ஸ்ரீராமராமராமராமர் குடுத்த கால்மாட்டில் திருவிளக்குக்கு அடுத்தபடி [உ\*]  
தஞ்சாவூர்[ப்]பு[ற]ம்படி [மாந்]வூ[ர்த்]தெருவில் இருக்கும் இடை[ட]யன் [சூ]ற்றி  
பாக்கரதுக்கு அடுத்த [பசு கா]ற்பத்தெ[த]ட்டினால் திருவிளக்கு ஒன்றினுக்கு இவன்  
[த]ரதும் இவன் [அ]டைகுடி இவன் உடன் பிறந்த [சூற்றி] ஞான[ண]னும்  
சூற்றி [சோ]னதும் சிற்றப்பன் ம[க]ன் செ[சா]லை குரவ[தும்] வட[க]னாக்கு-  
ன்றக்கூற்றமா[ன] உத்[து]க்க[து]க்கவனநாட்டு பழு[வூர்] இருக்கும் இடை[ட]-

[3.]

## TRANSLATION.

1. Hail! Prosperity! Until the twenty-ninth year (*of the reign*) of Kô-Râjakêsarivarman, *alias* Śrî-Râjarâjadêva, who, in his life of growing strength, during which,— (*in*) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,— he was pleased to destroy the ships (*at*) Kândaḷûr-Śâlai,<sup>1</sup> and conquered by his army, which was victorious in great battles, Vêṅgai-nâḍu, Gaṅga-pâḍi, Nulamba-pâḍi, Tadigai-pâḍi, Kuḍamalai-nâḍu, Kollam, Kaliṅgam, Îra-maṇḍalam, (*the conquest of which*) made (*him*) famous (*in*) the eight directions,<sup>2</sup> and the seven and a half *lakṣhas* of Iraṭṭa-pâḍi,— deprived the Śeriyas (*i.e.*, the Pândyas) of (*their*) splendour at the very moment when (*they were*) resplendent (*to such a degree*) that (*they were*) worthy to be worshipped everywhere;<sup>3</sup>— cattle had been given by the lord Śrî-Râjarâjadêva<sup>4</sup> for (*burning*) sacred lamps before the lord of the Śrî-Râjarâjêśvara (*temple*); (*other*) cattle had been given by (*other*) donors; and (*other*) cattle were represented by funds (*mudal*),<sup>5</sup> as money (*kâṣu*) had been paid (*for their purchase into the temple treasury*). (*These*) cattle were assigned to shepherds (*Idaiyar*), who had to supply ghee for the sacred lamps (*from their milk*), at the rate of ninety-six ewes, or forty-eight cows, or sixteen she-buffaloes for

<sup>1</sup> See page 241, note 1.

<sup>2</sup> The composer adds this epithet to Îraṇḍalam evidently because the latter is the eighth item in the list of Râjarâja's conquests.

<sup>3</sup> The above translation of this passage slightly differs from that which I gave on former occasions. A further change would be necessary, if a various reading, which occurs in an inscription of the 20th year at Sôṃûr near Karuvûr in the Coimbatore district, in an inscription of the 29th year at Mēlpâḍi near Tiruvallam in the North Arcot district, and in three inscriptions of the 1[7]th, 24th and 29th years at Ukkal near Mâṃḍûr in the same district, should prove correct. These five inscriptions read தொழுதகை instead of தொழுதக. Accepting this, we would have to translate:— “(*who*) deprived the Śeriyas of (*their*) splendour at the very moment when Udagai, which is worshipped everywhere, was (*most*) resplendent,” and to assume that Udagai was a city which Râjarâjadêva took from the Pândyas. The storming of Udagai is actually mentioned in the *Kaliṅgattu-Parani*, canto viii. verse 24; and this verse probably refers to the reign of Râjarâja, because the following verse (25) mentions the invasion of Maṇṇai on the bank of the Gaṅgâ, and the annexation of Kaḍâram (by his successor Râjêndra-Chôla).

<sup>4</sup> In two previously published inscriptions (No. 3, paragraphs 5 and 6, and No. 59, paragraphs 2, 3, 4, 9 and 11), the word *mâḷa*, ‘cattle,’ was taken in the unusual sense of ‘gold.’ The present inscription shows, however, that Râjarâja actually gave cattle to the temple. Hence the translation has probably to be changed into:— “the cattle which the king had seized,” &c.

<sup>5</sup> On two former occasions (No. 3, paragraph 1, and No. 59, paragraph 1), the expression *mudal-āṇa* was translated by ‘of the first quality,’ which I now consider less probable.

each sacred lamp. Besides, calves and bulls which were given along with cows, (*had to be reckoned*) as cows; lambs and rams which were given along with ewes, as ewes; and buffalo calves and he-buffaloes which were given along with she-buffaloes, as she-buffaloes. The persons who had received the cattle, themselves and their people, (*viz.*) their relations, and the relations of the latter, had to supply ghee to the treasury of the lord, as long as the moon and the sun endure, at the daily rate of (*one*) *urukku* of ghee by the *Âdavallan* (*measure*) for each sacred lamp. (*The names of these shepherds*) were engraved on stone as follows :—

2. The cattle which had been given by the lord Śrī-Râjarâjadêva, were assigned to sacred lamps as follows :—

3. From forty-eight cows, which were assigned to the shepherd Śūri Pâkkaran (*i.e.*, Bhâskara), who resides in the [Gândha]rva Street within the limits<sup>1</sup> of Tañjâvûr,—he himself and his relations, (*viz.*) his uterine brothers [Śūri] Nâra[n]an (*i.e.*, Nârâyana) and Śūri [Śirâ]lan,<sup>2</sup> and (*his*) uncle's son [Śô]lai Kuravan,<sup>3</sup> [the shepherd]. . . . . who resides at Paṇu[vûr] in Vada-karai-Kunṇa-kûrram, *alias* Ut[tuṅga]tuṅga-vaḷanâḍu, . . . . . [have to supply] for one sacred lamp . . . . .

#### No. 64. ON THE OUTSIDE OF THE NORTH ENCLOSURE.

As appears from its 1st paragraph, this inscription is a continuation of No. 63. The published portion of the 2nd paragraph refers to a shepherd who had received 96 ewes,<sup>4</sup> *viz.*, 69 ewes given by Râjarâjadêva, and 27 ewes purchased for 9 *kâṣu*, in order to supply ghee for a temple lamp.

#### TEXT.

- [1.] [ஹ்லி ஸ்ரீ] [||\*] உடையார் [ஸ்ரீ]ராஜராஜதேவர் குடுத்த கால்மாட்டி<sup>1</sup> ~~அகத்தி~~  
த்தார் குடுத்த கால்ம[ர]ட்டி<sup>2</sup>அக்காமம் அக்கமுக்குடுத்து முதலான கால்மாட்டி<sup>3</sup>அக்-  
திருவினக்குக்கு அடுத்தபடி கல்லில் வெட்டின [க\*] தஞ்சாவூர்ப்புறம்[ப]டி  
மாநிலத்தெருவில் இருக்கும் இடையன் வி . . . . . [உ]-  
டையார் ஸ்ரீராஜராஜதேவர் குடுத்த [க]ரால்மாட்டி<sup>4</sup> அடுத்த  
[2.] [ஆ]டி அ[மு]பத்தொன்[ப]தும் பெருத்தரம் [உத்]தாங்குடையான் கொ[ளவி]திவி-  
டங்களை [வி]ல்லவ[மு]வெந்தவெளான் தன்னை உடையார் ஸ்ரீராஜராஜதேவர்  
கொழிப்பொரில் [ஊ]த்தை அட்டாமல் என்று கடவ திருவினக்குக்கு வைத்த  
காசில் குடுத்த காக ஒன்[பதி]னால் க[ர]க ஒன்றினுக்கு ஆடி மூ[ன்றாக] . .  
. . . . . <sup>5</sup> [தொண்ணூற்றாறுநினை தி]-  
[3.] . . . . .

#### TRANSLATION.

1. Hail ! Prosperity ! There were engraved on stone (*the names of the shepherds*) to whom had been assigned, for (*burning*) sacred lamps, cattle given by the lord Śrī-Râjarâjadêva,

<sup>1</sup> See page 124, note 2.

<sup>2</sup> This person is evidently called after Śirâladêvar, one of the characters of the *Periarpurâṇam*; see page 172, note 2.

<sup>3</sup> This is the Tamil form of *gurava*, which occurs in Sanskrit inscriptions instead of *guru*; see *Ind. Ant.*, Vol. XIV, p. 140, note 4, and Vol. XV, p. 304; *Epigraphia Indica*, Vol. II, p. 161. The word *gurava* must be derived from *guravaḥ*, the honorific plural of *guru*, which was popularly mistaken for a singular.

<sup>4</sup> This number of ewes was required for each lamp according to No. 63, paragraph 1.

<sup>5</sup> This break may have to be filled up by வந்த ஆடு இருபத்தெழும் ஆக ஆடு.



cattle given by (other) donors, and cattle which were represented by funds, as *kāṣu* and *akkam*<sup>1</sup> had been paid (for their purchase into the temple treasury):—

2. [To] the shepherd . . . . . who resides in the Gāndharva Street within the limits of Tanjāvūr, were assigned sixty-nine ewes out of the cattle which had been given by the lord Śrī-Rājarājadēva; and (to the same shepherd) were given nine *kāṣu* out of the money which had been deposited by the *Perunduram*<sup>2</sup> [Ut]tarāṅ-udaiyāṇ Kēra[la-Vi]dividaṅgaṇ,<sup>3</sup> alias [Vi]llava-Mūvênda-Vêlāṇ, for (burning) a sacred lamp, which he had vowed (to put up) because the lord Śrī-Rājarājadēva did not take his life<sup>4</sup> in the battle of Kōri.<sup>5</sup> [At the rate of three ewes for each *kāṣu*,<sup>6</sup> this comes to twenty-seven ewes. Altogether, (the shepherd received) ninety-six ewes. From (these)]

#### No. 65. ON THE OUTSIDE OF THE NORTH ENCLOSURE.

This inscription records an order of king Rājarājadēva, by which he assigned a daily allowance of paddy to each of forty-eight persons, whom he had appointed before the 29th year of his reign, in order to recite the *Tiruppadiyam* in the temple, and to two persons who had to accompany the others on drums. This statement is of considerable importance for the history of Tamil literature<sup>7</sup> as an unmistakable proof of the existence of the Śaiva hymns which go by the name of *padiyam* or *padiyam*, and which are collected in the *Dēvāram*, in the time of Rājarāja. The names of the fifty incumbents serve to corroborate this identification of the *Tiruppadiyam* with the *Dēvāram*, as part of them are derived from the names of the three authors of the *Dēvāram*,<sup>8</sup> Tirunāṇaśambandaṇ (paragraph 7) or Śambandaṇ (10, 22, 34, 38, 42), Tirunāvukkaraiyaṇ<sup>9</sup> (6, 12, 14, 19, 28, 43, 45), and Nambi-Ārūraṇ (41, 44) or Ārūraṇ (19, 22). The name of two other incumbents, Śāṭṭaṇ (13, 15),<sup>10</sup> is derived from Śīrāḷadēvar, one of the sixty-three Śaiva devotees, who is referred to in No. 43, paragraph 19. A number of other names pre-supposes the existence of certain Śaiva temples which, without exception, are mentioned in the *Periyapurāṇam*. Among these are the temples at Tiruvāṇjiyam (2), Ārūr (8) or Śrī-Ārūr (21),

<sup>1</sup> According to No. 6, paragraphs 15 and 20, and No. 24, paragraph 3, one *akkam* is  $\frac{1}{12}$  *kāṣu*.

<sup>2</sup> See page 141, note 1.

<sup>3</sup> According to the introduction of the *Periyapurāṇam*, Vi

divi

dividaṅgaṇ was the name of the son of the mythical Chōla king Mana, to whom reference is made on page 154 of this volume.

<sup>4</sup> This translation of [செய்து] is purely tentative.

<sup>5</sup> Kōri is a name of Uraiyūr, the supposed ancient capital of the Chōlas, near Trichinopoly. The donor appears to have incurred Rājarāja's disfavour for having lost the battle, but to have been subsequently pardoned.

<sup>6</sup> The same rate is referred to in No. 6, paragraphs 18 and 21.

<sup>7</sup> I took advantage of this opportunity for drawing attention to a discovery which my First Assistant, Mr. Venkayya, has made in an inscription in the Vishṇu temple of Raṅgūnātha at Śīraṅgam near Trichinopoly. This inscription is dated in the 18th year of the reign of Kulōttuṅga-Chōla I. (A.D. 1081) and makes provision for offerings on three nights, during which the text (beginning with) "*Tēṭṭarundiṭal*" was recited before the god. This text is the second chapter of the sacred hymns of Kulaśēkhara, one of the twelve Vaiṣṇava saints whose works are incorporated in the *Nāḷāyiraprabandham*. Accordingly, Kulaśēkhara must have lived before the end of the 11th century, and not in the 12th or 13th century, as Dr. Caldwell (*Comparative Grammar*, p. 143 of the Introduction) conjectured.

<sup>8</sup> See the introduction to No. 38, p. 152.

<sup>9</sup> In the *Madras Christian College Magazine* for November 1893, Mr. Venkayya has shown that this devotee was probably a contemporary of the two Pallava kings Mahēndravarman I. and Narasiṃhavarman I.

<sup>10</sup> Compare page 251, note 2.

Tiruvāymūr (30), Maraikkāḍu (41) or Tirumaraikkā[ḍu] (17), Aiyāru (46), and perhaps Tiruviḍaimarudūr (51). The name Venkāḍu (16, 27, 29, 36, 40) is derived from Venkāḍu or Tiruvenkāḍu, after which the mother of the saint Śrīmadāvar was called Tiruvenkāṭṭu-Nāngai.<sup>1</sup> The god at Chidambaram is alluded to by the names Ambalavan (11), Ambalattādi (4, 47), Ambalakkūttan (18), Kūttan (20, 26, 29, 31, 49), Tillaikkūttan (49), Tillaikkāṭṭu (33), and Eduttapādam (9, 24, 32).

The name Tiruvenāval (3) is identical with *tiru-ven-nāval*, “the sacred white *jambū* tree” in the Śaiva temple on the island of Śrīraṅgam near Trichinopoly. This temple is now called Jambukēśvara, Tiruvāṇaikkāval<sup>2</sup> or (by the Post Office) Tiruvāṇaikkāvil. The first of these three names means “(the image of) Śvara (*i.e.*, Śiva) (under) the *jambū* (tree),” and the two others are corruptions of the ancient name of the locality, *viz.*, Tiruvāṇaikkā, “the sacred elephant-grove.” The full designation of the god, as used in the Jambukēśvara inscriptions, is “the lord of the sacred elephant-grove (Tiruvāṇaikkā), *alias* the lord of the three worlds, who is pleased to reside gladly under the shade of the sacred white *jambū* tree (*tiru-ven-nāval*).” This name and the modern name Jambukēśvara refer to an ancient legend, which is thus narrated in the *Periyapurāṇam* (p. 239 of the Madras edition of 1888):— “In a grove near the Chandratirtha (*i.e.*, the Moon-tank) in the Chōla country, a *liṅga* of Śiva made its appearance under a white *jambū* tree (*ven-nāval*). This was daily worshipped by a white elephant. Therefore the place received the name of “the sacred elephant-grove” (Tiruvāṇaikkā). Over the *liṅga*, a spider constructed a canopy, in order to prevent dry leaves from dropping on the *liṅga*. When the elephant saw the cobwebs, he tore them down, because he considered them out of place. The spider became angry, crawled into the trunk of the elephant and bit it. The animal dashed its trunk on the ground and died. So did the spider. In due course, the spider was reborn as the son of the Chōla king Śubhadēva and of his queen Kamalavatī. The boy received the name Kō-Śeṅgaṇ-nāy<sup>3</sup> and inherited his father’s kingdom. He possessed the faculty of remembering his former births and constructed a temple of Śiva near the white *jambū* tree in the sacred elephant-grove, where he, as a spider, had formerly worshipped the *liṅga*.” A distinct allusion to this legend occurs in a Jambukēśvara inscription of the Pāṇḍya king Kō-Māra-varman, *alias* Kulaśēkharadēva, which mentions “the sacred street called after (the god) who transformed a spider into a Chōla (king).”<sup>4</sup> That the legend, and the Jambukēśvara temple itself, was in existence in about A.D. 1000, may be concluded from the subjoined inscription, in which the word *tiruve[n]nāval* forms part of the name of one of the donees.

Of historical interest is the name Rājādittan (47), which appears to have been bestowed on its bearer in commemoration of Rājāditya, the Chōla contemporary of the Rāshtrakūṭa king Kṛishṇa III.<sup>5</sup>

## TEXT.

[1.] ஸ்ரீ ஸ்ரீ [1\*] திருமகன் பொலப்பெருநிலச்செல்வி[யு]த்தனக்கெய[ரி]மை  
டமை மனக்கெய[ள்]க்ககத்த[ன]ர்ச்சாலை கலமுத்தரு[ளி] வெங்கை[கா]டு முக்கு-  
பாடியுத்த[டி]கைப[டி]யு[ம்] துள[ம்]ப[டி]பாடியு[க்கு]டமலைகாடுக்கொல்லமுக்க[டி]க[டி]வி-

<sup>1</sup> See No. 43, paragraph 16. Tiruvenkāḍu is in the Śīrgāri (Shiyali) tālluqa of the Tanjore district.

<sup>2</sup> The form *Āṇaikkāval* occurs in the *Vikīrama-Sōṇ-Uḷ*; *Ind. Ant.*, Vol. XXII, pp. 143 and 149.

<sup>3</sup> This king is considered as one of the sixty-three devotees of Śiva; see p. 152 f.

<sup>4</sup> செவந்தியைச்சொமுத்தி ஆன திருத்தெருவு.

<sup>5</sup> See Vol. I, p. 112, note 5, and *Epigraphia Indica*, Vol. II, p. 168, note 2.

- மும் முரட்டெழில் சிங்களர் ஈழம[ண்]டலமு[ம்] இரட்டபாடி எழரை இலக்க-  
மும் முன்னீர்ப்பழந்திய [ப]ன்னீராயிரமுத்தி[ண்]டி[ற]ல் வென்றி[த்]-
- [2.] ஸ்டார்க்கொண்ட [த]ன்னெழில் வள[ரு]ழியுளெல்லாயா[ண்]டுத்தொழுதக விளங்கும்  
யாண்டெ செழியதைத்தெசு [கொள்] கொராஜகெவரிவ[ழி-]ரான ஸ்ரீராஜராஜ-  
[க]வர்க்கு யாண்டெ இருபத்தொன்பதாவது வரை உடைய[ர்] ஸ்ரீராஜராஜேயாழ  
டையார்[க்]குத் திருப்பதியம் விண்ணப்[்ப]ஞ்செய்ய உடையார் ஸ்ரீராஜராஜகெவர்  
குத்த பிட[ர்]ர்கள் காற்பத்தெண்மரும் இவர்க[ளி]லெ [நி]லையாய் உடுக்கை  
வாசிப்பா-  
[3.] ன் [கு]வனும் இவர்களிலெ நிலையாக்கொட்டிமுத்த[ன்]ம் வாசிப்பான் ஒருவனும்  
ஆக ஐம்பதின்மார்க்குப்பொரல் நிசதம் நெல்லு முக்குறு[ணி] நில[வ]ந்தமாய் ராஜ-  
கெவரிபொடொக்கும் ஆடவ[ல்ல]னென்னும் மாக்கால[ர்]ல் உ[ட]ையார் உள்-  
னார்ப்ப[ண்]டா[ரத்]தெய் பெறவும் இவர்க[ளி]ல் செ[த்]தார்க்கும் அனாதெசம்  
பொனர்க்கு[க்]தலைமாறு அவ்வவர்க்கு அடுத்த முறை கடவார் அந்நெல்லுப்பெ-  
ற்று[த்]திருப்பதிய[ம்] விண்-  
[4.] [ண்]ப்பஞ்செய்ய[வ]வும் அவ்வவர்க்கு அடுத்த முறை கடவார் தாந்தாம் யொழி[ந்]  
அ[வ்வ]வாது விடில் யொழி[ந்]ரா[மி]ருப்ப[ா]னா ஆனிட்டெத்திருப்ப[தி]யம் விண்ணப்-  
பஞ்செய்வித்து அந்நெல்லுப்பெறவும் அவ்வவர்க்கு அடுத்த முறை கடவாரின்றி-  
யொழி[ந்] அந்த [நி]யா[ய]த்தா[ய]ொ யொழி[ந்]ரா[மி]ருப்ப[ா]னா[த்]திருப்ப[தி]யம்  
விண்[ண்]ப்பஞ்செய்ய இட்டு இட்ட அவனெ அவ்வவர் பெறும்படி நெல்லுப்-  
பெ[ற]வும் ஆக இப்படி [உ]டையார் ஸ்ரீரா-  
[5.] ஜ[ரா]ஜ[கெ]வர் [திருவாய்] மொழிந்தருளினபடி கல்லில் வெட்டியது ||— [க\*]  
பாலன் திருவாஞ்சி[ய]த்தடிக்க[ா]ன ராஜராஜப்பிச்சனா <sup>1</sup>வதாரிவனுக்கு நிசதம்  
நெல்லு முக்குறு[ணி] ||— [உ\*] திருவெணாவல் செம்பொற்[சா]தியா[ன] டக்கி-  
னா[டெ]—கிடக்க[ப்]பிச்சனா ஞாநரிவனுக்கு நிசதம் நெல்லு முக்குறு[ணி] ||—  
[உ\*] பட்டாலகன் [அம்]பலத்தாடியான <sup>2</sup>கொகூரிவனுக்கு நிசதம் நெல்லு  
முக்குறு[ணி] ||— [ச\*] பட்டாலகன் சீருடை[க்க]ழலான  
[6.] ~~வா[வ]லு[ப]ரிவனுக்கு [நி]சதம் நெல்லு முக்குறு[ணி] ||— [டு\*] பொற்சுவரன்  
திருநாவுக்கையான <sup>3</sup>வா[வ]லு[ப]ரிவனுக்கு நிசதம் நெல்லு முக்குறு[ணி] ||—  
[க\*] மா[தெ]வன் திருநானசம்பந்தனா ஞாநரிவனுக்கு நிசதம் நெல்லு  
முக்குறு[ணி] ||— [எ\*] கயிலாயன் ஆளுரான யஜ்ஞ[ப]ரிவனுக்கு [நி]சதம் நெ-  
ல்லு முக்குறு[ணி] ||— [அ\*] செட்டி எடுத்தப[ாத]மா[ன] <sup>4</sup>கவசரிவனுக்கு  
நிசதம் நெல்லு முக்குறு[ணி] ||— [ச\*] இராமன் சம்பந்தனா வகூரிவ-  
னுக்கு நிசதம் நெல்-~~  
[7.] ~~அ முக்குறு[ணி] ||— [டு\*] அம்[ல]வன் [ப]த்த[ர்க]ள் . . . [ட]னா  
வா[வ]லு[ப]ரிவனுக்கு நிசதம் நெல்லு முக்குறு[ணி] ||— [டு\*] கம்ப[ன்] திருநாவுக்க-  
யான <sup>3</sup>வதாரிவனுக்கு நிசதம் நெல்லு முக்குறு[ணி] ||— [டு\*] நக்-  
கன் சீருடை[க்க]ழலான வா[வ]லு[ப]ரிவனுக்கு நிசதம் நெல்லு முக்குறு[ணி] ||— [டு\*]  
[திருநாவுக்கையான] கொகூரிவனுக்கு நிசதம் நெல்லு முக்குறு[ணி]~~  
Venka[<sup>1</sup>] ||— [டு\*] சிவக்கொ[மு]த்த சீரானனா யஜ்ஞ[ப]ரிவனுக்-  
[<sup>2</sup>] நிசதம் நெல்லு முக்குறு[ணி] ||— [டு\*] ஐஞ்ஞா[ற்று]வன் வெண்காடனா  
[<sup>3</sup>] வகூரிவனுக்கு நிசதம் நெல்லு முக்குறு[ணி] ||— [டு\*] அரையன் அ[ணு]-  
க்கனா திருமறைக்க[ர்] . . . [னா] யஜ்ஞ[ப]ரிவனுக்கு நிசதம் நெல்லு  
முக்குறு[ணி] ||— [டு\*] அரையன் அம்பலக்க[த்]தனா <sup>4</sup>ஞ[மா]ர[ப]ரிவனுக்கு

<sup>1</sup> Read வகூரிவ.<sup>2</sup> Read வகூரிவ.<sup>3</sup> Read கவசரிவ.<sup>4</sup> Read ஞகார.

சிசதம் செல்லு முக்குறுணி ||— [மௌ\*] ஆரூன் திருநாவுக்கையா[ய]ன  
ஞாநரிவனுக்கு சிசதம் செ-

[9.] ல்லு முக்குறுணி ||— [மௌ\*] கூத்தன் உத்திச்சிவ[பு]ன வ-ஞ்ஞாநரிவனுக்கு  
சிசதம் செல்லு முக்குறுணி ||— [மௌ\*] ஐஞ்ஞாந்நவன் சிவ[ர]னான த[தூ]-  
[ரூ\*]ய[ரி]வனுக்கு சிசதம் செல்லு முக்குறுணி ||— [மௌ\*] சம்ப[த]தன்  
ஆரூனான வாரிவனுக்கு சிசதம் செல்லு முக்குறுணி ||— [மௌ\*]  
அநாயன் பிச்சு[ன] ய[ரி]வனுக்கு சிசதம் செல்லு முக்குறுணி ||—  
[மௌ\*] கா[ரூ]வ[த] எடுத்த[பா]தப்பிச்சுன உரூ[ர]ரிவனுக்கு [சி]சதம்

[10.] செல்லு முக்குறுணி ||— [மௌ\*] ஸாஸு[ர]னுக்கு [ஆ]ச்சுன ய[ரி]வனுக்கு  
சிசதம் செல்லு முக்குறுணி ||— [மௌ\*] கூத்தன் அமாமா[த]க<sup>1</sup> ஆன  
வக[ரி]வனுக்கு சிசதம் செல்லு முக்குறுணி ||— [மௌ\*] . . . வெண்-  
[க]ர[ட]னான க[வெ]ர[ரி]வனுக்கு சிசதம் செல்லு முக்குறுணி ||— [மௌ\*]  
மாதெவன் திருநாவுக்கையா[ய]ன ஸி[ர]ரிவனுக்கு சிசதம் செல்லு முக்குறு-  
ணி ||— [மௌ\*] கூத்தன் வெண்கா[ட]னான உரூ[ர]ரிவனுக்கு சிசதம்

[11.] செல்லு முக்குறுணி ||— [மௌ\*] ஐஞ்ஞாந்நவன் திரு[வா]ய[மு]ரான க[வெ]ர-  
[ரி]வனுக்கு சிசதம் செல்லு முக்குறுணி ||— [மௌ\*] திருமலை கூத்தனா-  
ன வாரிவனுக்கு [சி]சதம் செல்லு முக்குறுணி ||— [மௌ\*] ஐஞ்ஞாந்ந-  
வன் எடுத்தபாதமான ய[ரி]வனுக்கு சிசதம் செல்லு முக்குறுணி ||—  
[மௌ\*] அநாயன் தில்லைக்காசான வ-ஞ்ஞாநரி[வ]னுக்கு சிசதம் செல்லு முக்-  
குறுணி ||— [மௌ\*] கா[ரி] சம்ப[த]தனான ய[ரி]வனுக்கு சிசதம் செல்-  
லு முக்குறுணி ||— [மௌ\*] கா[ப]ர-

[12.] ஸிவாஸிபான ஞா[ர]ரிவனுக்கு சிசதம் செல்லு முக்குறுணி ||— [மௌ\*] வெ-  
ண்காடன் க[ரி]வா[ய]மான உரூ[ர]ரிவனுக்கு சிசதம் செல்லு முக்குறுணி  
||— [மௌ\*] சிவனனத்தனான யோ[ரி]வனுக்கு சிசதம் செல்லு முக்குறுணி  
||— [மௌ\*] சிவ[க]கா[மு]த்த சம்பந்தனான க[வெ]ர[ரி]வனுக்கு சிசதம்  
செல்லு முக்குறுணி ||— [மௌ\*] இராமன் கணவ[ரி]பான ஞா[ர]ரிவனுக்கு  
சிசதம் செல்லு முக்குறுணி ||— [மௌ\*] [ரி]ச்சன் வெ[ண்]கா[ட]னான  
க[வெ]ர[ரி]வனுக்கு

[13.] வனுக்கு சிசதம் செல்லு முக்குறுணி ||— [மௌ\*] மறைக்காடன் கம்பி ஆரூ-  
னான ஞா[ர]ரிவனுக்கு [சி]சதம் செல்லு முக்குறுணி ||— [மௌ\*] சொ-  
[ம]ன் சம்பந்தனான ஞா[ர]ரிவனுக்கு சிசதம் செல்லு முக்குறுணி ||— [மௌ\*]  
சத்தி திருநாவுக்கையான [ா]ர[ரி]வனுக்கு [சி]சதம் செல்லு முக்-  
குறுணி ||— [மௌ\*] பெ[ர]ச்சுவா[ன்] கம்பி[ரி]யா[ரூ]னான ய[ரி]வனுக்கு சிச-  
தம் செல்லு முக்குறுணி ||— [மௌ\*] ஆச்சன் திருநாவுக்[கையான]  
கெ[ரி]வனுக்கு சிசதம்

[14.] செல்லு முக்குறுணி ||— [மௌ\*] ஐயாநன் பெண்ணொர்பாகனான ஹ[ரி]வ-  
னுக்கு சிசதம் செல்லு முக்குறுணி ||— [மௌ\*] ராஜாதி[த] அம்பலத்தா-  
டியான ஸிவா[ரி]வனுக்கு [சி]சதம் செல்லு முக்குறுணி ||— [மௌ\*] செ[ல்]வ-  
ன் க[ண]வதி தெ[ம்]பனான ய[ரி]வனுக்கு சிசதம் செல்லு முக்குறுணி ||—  
[மௌ\*] கூத்தன் தில்லைக்கத்தனான ஞா[ர]ரிவனுக்கு சிசதம் செல்லு முக்-  
குறுணி ||— [மௌ\*] உடுக்கை வாசிக்கும் [கெ]தைகொம்புறத்த [த]தூ[ரி]வ-

[15.] து[தி] மகன் வ-ஞ்ஞாந்நவனான ஆ . ஸிவன்காடுக்கைவிடா[ரி]னான  
சொம்பரிவனுக்கு சிசதம் செல்லு முக்குறுணி ||— [மௌ\*] கொட்டிமத்த[ன]ம்  
வாசிக்குருணப்புகும் மருதனான ஸிவா[ரி]வனுக்கு சிசதம் செல்லு முக்-  
குறுணி ||— [மௌ\*]

<sup>1</sup> Read உரூ[ர]ரிவன்.

## TRANSLATION.

1. Hail ! Prosperity ! Until the twenty-ninth year (*of the reign*) of Kô-Râjakêśari-varman, *alias* Śrî-Râjarâjadêva, who, in his life of growing strength, during which,— (*in*) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,— he was pleased to destroy the ships (*at*) Kândaḷûr-Śâlai, and conquered by his army, which was victorious in great battles, Vēngai-nâḍu, Gaṅga-pâḍi, Taḍigai-pâḍi, Nulamba-pâḍi, Kuḍamalai-nâḍu, Kollam, Kalingam, Îra-maṇḍalam, (*which was the country*) of the Śiṅgaḷas who possessed rough strength, the seven and a half *lakshas* of Irattâ-pâḍi, and twelve thousand ancient islands of the sea,— deprived the Śeriyas of (*their*) splendour at the very moment when (*they were*) resplendent (*to such a degree*) that (*they were*) worthy to be worshipped everywhere ;— the lord Śrî-Râjarâjadêva had given, — for reciting the *Tiruppadiyam* before the lord of the Śrî-Râjarâjêśvara (*temple*),— forty-eight musicians (*Piḍârar*), one person who should constantly beat the small drum<sup>1</sup> in their company, and one person who should constantly beat the big drum (*kottî-mattaḷam*)<sup>2</sup> in their company. These fifty persons were to receive from the city treasury of the lord a daily allowance (*nibandha*) of three *kurunî* of paddy each, (*measured*) by the *marakkâl* called (*after*) Âḍavallân, which is equal to a *râjakêśari*. Instead of those among these persons, who would die or emigrate,<sup>3</sup> the nearest relations of such persons were to receive that paddy and to recite the *Tiruppadiyam*. If the nearest relations of such persons were not qualified themselves, they were to select (*other*) qualified persons, to let (*these*) recite the *Tiruppadiyam*, and to receive that paddy. If there were no near relations to such persons, the (*other*) incumbents of such appointments<sup>4</sup> were to select qualified persons for reciting the *Tiruppadiyam*, and the person selected was to receive the paddy in the same way, as that person (*whom he represented*), had received it. Accordingly, (*the names of these fifty persons*) were engraved on stone, as the lord Śrî-Râjarâjadêva had been pleased to order :—

2. To Pâlan (*i.e.*, Bâla) Tiruvânji[ya]ttadigaḷ,<sup>5</sup> *alias* Râjarâja-Pichchan, *alias* Sadâśivan, three *kurunî* of paddy per day.

3. To Tiruveṇāval Śemboṛ[chôdi], *alias* Dakshina-Mêru-Viṭaṅka-Pichchan, *alias* Nâna-Śivan, three *kurunî* of paddy per day.

4. To Paṭṭâlagan<sup>6</sup> [Am]balattâḍi,<sup>7</sup> *alias* Manôṭma-Śivan,<sup>8</sup> three *kurunî* of paddy per day.

5. To Paṭṭâlagan Śîru[d]aikkaral,<sup>9</sup> *alias* Pârva-Śivan, three *kurunî* of paddy per day.

6. To Porchuvaran Tirunâvukkaraiyan, *alias* Pârva-Śivan, three *kurunî* of paddy per day.

<sup>1</sup> *aḍḍas* corresponds to the Sanskrit *hṛḍukkā*.

<sup>2</sup> *maṭṭam* is derived from the Sanskrit *mardala*.

<sup>3</sup> *anyadêśa* is evidently a vulgar corruption of the Sanskrit *anyadêśa*.

<sup>4</sup> This meaning of *niyattâr* or *niyadāṅgaḷilâr* may be derived from one of the clauses in No. 66, paragraph 1. As suggested on page 96, note 3, *niyāyam*, 'an appointment,' may be a corruption of the Sanskrit *nyāsa*.

<sup>5</sup> *i.e.*, "the devotee of Tiruvânjiyam." This Śaiva shrine is mentioned in the *Periappurāṇam* as Vâṇjiyam, and is now called Śrîvânchiyam. It is situated in the Nannilam tālluqa of the Tanjore district ; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 276.

<sup>6</sup> This word may be a corruption of the Sanskrit *bhaṭṭâraka*.

<sup>7</sup> This name means "he who dances in the (Golden) Hall," and is synonymous with Natarâja, the deity of the Chidambaram temple.

<sup>8</sup> The first part of this compound may be a corruption of Manôṇmaṇi, a name of Pârvatî.

<sup>9</sup> *i.e.*, "the worshipper of the feet of Śrî."

7. To Mādēvan (*i.e.*, Mahādēva) Tirunāṇasambandan, *alias* Nāna-Śivan, three *kuruni* of paddy per day.
8. To Kayilāyan (*i.e.*, Kailāsa) Ārūr, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
9. To [Śet]ṭi Eduttap[ādam],<sup>1</sup> *alias* Kavacha-Śivan, three *kuruni* of paddy per day.
10. To Irāman (*i.e.*, Rāma) Śambandan, *alias* Satya-Śivan, three *kuruni* of paddy per day.
11. To Amba[la]van-[Pa]t[ta]rga[ ]<sup>2</sup> . . . . . *alias* Vāma-Śivan, three *kuruni* of paddy per day.
12. To Kam[b]an Tirunāvukkaraiyan, *alias* Sadāśivan, three *kuruni* of paddy per day.
13. To Nakkan (*i.e.*, Nagna) Śirālan, *alias* Vāma-Śivan, three *kuruni* of paddy per day.
14. To [A]ppi Tirunāvukkaraiyan, *alias* Nētra-Śivan, three *kuruni* of paddy per day.
15. To Śivakko[ru]ndu<sup>3</sup> Śirālan, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
16. To Aiññōrruvan Venkādan, *alias* Satya-Śivan, three *kuruni* of paddy per day.
17. To Araiyan A[nu]kkan, *alias* Tirumaraikkā . . . . . [*alias* Dharma-Śi]van, three *kuruni* of paddy per day.
18. To Araiyan Am[bala]kkūttan,<sup>4</sup> *alias* Ōm[kā]ra-Śivan, three *kuruni* of paddy per day.
19. To Ārūran Tirunāvukkaraiyan, *alias* Nāna-Śivan, three *kuruni* of paddy per day.
20. To Kūttan<sup>5</sup> Maralaichchilam[b]u, *alias* Pārva-Śivan, three *kuruni* of paddy per day.
21. To Aiññōrruvan Śiy[ā]rūr,<sup>6</sup> *alias* Ta[tpuru]sha-Śivan, three *kuruni* of paddy per day.
22. To [Śamba]ndan Ārūran, *alias* Vāma-Śivan, three *kuruni* of paddy per day.
23. To Araiyan Pich[chan], *alias* Dharma-Śivan, three *kuruni* of paddy per day.
24. To Kā[śyap]an Edutta[pā]da-Pichchan, *alias* Rudra-Śivan, three *kuruni* of paddy per day.
25. To Subrahmaṇyan [Ā]chchan, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
26. To Kūttan Amarabhujāṅgan, *alias* Satya-Śivan, three *kuruni* of paddy per day.
27. To . . . . . Venkādan, *alias* Aghōra-Śivan, three *kuruni* of paddy per day.

<sup>1</sup> This name means "he who lifts his leg (in dancing)," and is synonymous with Naṭarāja, as Ambalattāḍi in paragraph 4. The same word occurs in No. 27, paragraph 1, and on page 131, note 5, text line 9.

<sup>2</sup> *I.e.*, "the devoted (*śālita*) of the god of the (Golden) Hall (at Chidambaram)."

<sup>3</sup> *I.e.*, "the sprout of Śiva."

<sup>4</sup> *I.e.*, "the dancer in the (Golden) Hall (at Chidambaram)."

<sup>5</sup> This is the same as Ambalakkūttan in paragraph 18.

<sup>6</sup> This and Śriyārūr (in the first verse quoted on p. 153) are Tamil forms of Śri-Ārūr, *i.e.*, Ārūr (paragraph 8 of the present inscription) or Tiruvārūr in the Negapatam tālluqa of the Tanjore district.

28. To Mādēvan Tirunāvukkaraiyan, *alias* Vijñāna-Śivan, three *kuruni* of paddy per day.
29. To Kūttan Venkādan, *alias* Rudra-Śivan, three *kuruni* of paddy per day.
30. To Aiññārruvan Tiru[vā]y[mū]r,<sup>1</sup> *alias* Aghōra-Śivan, three *kuruni* of paddy per day.
31. To Tirumalai Kūttan, *alias* Vāma-Śivan, three *kuruni* of paddy per day.
32. To Aiññārruvan Eḍuttapādam, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
33. To Araiyan Tillaikkaraiṣu,<sup>2</sup> *alias* Pūrva-Śivan, three *kuruni* of paddy per day.
34. To Kā[li] Śambandan, *alias* Dharma-Śivan, three *kuruni* of paddy per day.
35. To Kā[p]ālika-Vāli, *alias* Nāna-Śivan, three *kuruni* of paddy per day.
36. To Venkādan Namaśśivā[yam], *alias* Rudra-Śivan, three *kuruni* of paddy per day.
37. To Śivan Anantan, *alias* Yōga-Śivan, three *kuruni* of paddy per day.
38. To Śivakkoṟu[ndu] Śambandan, *alias* Aghōra-Śivan, three *kuruni* of paddy per day.
39. To [Irāman Kaṇava]di (*i.e.*, Gaṇapati), *alias* Nāna-Śivan, three *kuruni* of paddy per day.
40. To [Pi]chchan Venkādan, *alias* Aghōra-Śivan, three *kuruni* of paddy per day.
41. To Maraikkādan<sup>3</sup> Nambi-Ārūran, *alias* Nāna-Śivan, three *kuruni* of paddy per day.
42. To Śō[m]an (*i.e.*, Sōma) Śambandan, *alias* Nāna-Śivan, three *kuruni* of paddy per day.
43. To Śatti (*i.e.*, Śakti) Tirunāvukkaraiyan, *alias* [Ī]śāna-Śivan, three *kuruni* of paddy per day.
44. To Porhuvaran Nambi-Ā[rūran], *alias* Dharma-Śivan, three *kuruni* of paddy per day.
45. To Āchchan Tirunāvukkaraiyan, *alias* Nētra-Śivan, three *kuruni* of paddy per day.
46. To Aiyāran<sup>4</sup> Pennōrbāgan,<sup>5</sup> *alias* Hṛida[ya-Śi]van, three *kuruni* of paddy per day.
47. To Rājādi[tt]an Ambalattādi, *alias* Śikhā-Śivan, three *kuruni* of paddy per day.
48. To [Ś]elvan Ka[na]vadi Te[m]ban, *alias* [Dharma-Śi]van, three *kuruni* of paddy per day.
49. To Kūttan Tillaikkūttan,<sup>6</sup> *alias* Nāna-Śivan, three *kuruni* of paddy per day.

<sup>1</sup> Tiruvāymūr, which is called Vāymūr in the *Periyapurāṇam*, belongs to the Negapatam tālluqa of the Tanjore district; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 282.

<sup>2</sup> *I.e.*, "the king (or god) of Tilla (Chidambaram)."

<sup>3</sup> Maraikkāṇu is the Tamil equivalent of the Sanskrit Vēdāraṇyam, the name of a place near Point Calimere, which is mentioned in the *Periyapurāṇam*. The form Tirumaraikkā[ḍu] occurs in paragraph 17.

<sup>4</sup> Aiyāra or Tiruvaiyāra, *i.e.*, 'the sacred five rivers,' is a place on the northern bank of the Kāvēri, 7 miles north of Tanjāvūr. The name Tiruvaiyāra and that of its Śaiva temple, Pañchanadīśvara, refer to the five principal rivers of the delta of the Kāvēri.

<sup>5</sup> This is the Tamil equivalent of the Sanskrit Ārdhanārīśvara.

<sup>6</sup> *I.e.*, "the dancer at Tilla (Chidambaram)."

50. For beating the small drum, to Sâryadêva-Kramavittan,<sup>1</sup> *alias* . . . . Vidanga-Udukkai-Vijjâdiran,<sup>2</sup> *alias* Sôma-Śivan, the son of [Ta]ttaya-Kramavittan of [Dv]êdaigômapuram,<sup>3</sup> three *kuruni* of paddy per day.

51. For beating the big drum, to Gunappu[ga]r Marndan,<sup>4</sup> *alias* Śikhâ-Śivan, three *kuruni* of paddy per day.

#### No. 66. ON THE OUTSIDE OF THE NORTH ENCLOSURE.

This very long inscription, which bears the same date as No. 65, and resembles it in style, records an order of king Râjarâjadêva, by which he assigned the produce of certain land to a number of men who had to perform various services in connection with the temple, and to four hundred women, evidently dancing-girls, who had been transferred to the establishment of the Râjarâjêśvara temple from that of other temples in the Chôla country. Each person received one or more shares, each of which consisted of the produce of one *vêli* of land, which was calculated at 100 *kalam* of paddy. This statement is valuable, as it enables us to ascertain, by a comparison of the produce in paddy with the extent of the land, that the unnamed land-measure, which is referred to in two other Tañjâvûr inscriptions of Râjarâja (Nos. 4 and 5), is meant for the *vêli*. According to the *Dictionnaire Tamoul-Français*, the modern equivalent of the *vêli* is 26,755 square metres.

Paragraphs 3 to 402 contain a list of the names of the dancing-girls whom Râjarâja had imported and settled in the neighbourhood of the Tañjâvûr temple. The names of some of these women are of historical interest, as they refer to the designations of sacred places and of royal personages. Of the latter kind are:—Râjarâji (paragraphs 65 and 268), Râjakêśari (10), and Arumorî<sup>5</sup> (236, 369), which are derived from different names of the reigning king. The name Kundavai (215) is identical with that of Râjarâja's elder sister,<sup>6</sup> and the name Ariñji (400) appears to be connected with Arimjaya, the Sanskrit name of his grandfather.<sup>7</sup> The name Śeyya-Śôram (280) may be connected with the Chôla king Śengan,<sup>8</sup> and the name Kapparadêvi (244) reminds of king Kapparadêva, whom Mr. Venkayya has satisfactorily identified with the Râshtrakûta king Kṛishna III.<sup>9</sup> To the name of each woman is prefixed the name of the temple or village, to which she had been attached before her final transfer to the Râjarâjêśvara temple. On the basis of these references, and of the names of part of the women themselves, which allude to temples and villages, we can draw up a list of temples which were already in existence

<sup>1</sup> This is a Tamil form of the Sanskrit *Kramarîd*, 'one who knows the *Kramapîṭha*.'

<sup>2</sup> *I.e.*, "(he who resembles) a Vidyâdharu (in beating) the small drum."

<sup>3</sup> The same place is mentioned in lines 158 and 421 of the large Leyden grant.

<sup>4</sup> This name is perhaps connected with Tiruviḍaimarudûr, a sacred place in the Kumbhakôṣam tālluqa, which is referred to in the *Periyapurâṇam*.

<sup>5</sup> This surname of Râjarâja occurs in the inscription No. 66 of Vol. I, and forms part of the territorial term Arumorîdêva-vaḷanâḍu (Vol. II, No. 4, paragraph 2, and *passim*) or Arumorîdêva-vaḷanâḍu (No. 12, paragraph 1) and of the village names Arumorîdêva-chaturvêdimangalam (No. 11, paragraph 1) and Arumorîdêvarpuram (Vol. I, No. 71).

<sup>6</sup> See Nos. 6, 7 and 8 of this volume.

<sup>7</sup> See p. 152 f. and p. 253.

<sup>8</sup> Compare p. 228, note 2.

<sup>9</sup> *Madras Christian College Magazine* for April 1892. Four Tamil inscriptions of Kapparadêva are known: an unpublished one of the 16th year at Ukkal near Mâmapûr (in which the king's name is spelled Kappara-dêva), two inscriptions of the 17th and 19th years at Tirakkapukkunam (ibid.), and one of the 20th year near Velûr (Vol. I, No. 51). In the three first of these inscriptions, the king receives the attribute கச்சி-செவ்வரம், "who took Kachchi (Conjeveram) and Tañjai (Tanjore)." Kṛishna III. was a contemporary of the Chôla king Râjâditya; see p. 253, note 5.



when Râjarâja founded the Tanjâvûr temple. Among the Śaiva temples, the more ancient ones will be those whose names are also mentioned in the *Periyapurāṇam*. I subjoin a list of these Śaiva shrines, adding in brackets their names in the *Periyapurāṇam*, whenever they differ in form from the names recorded in the inscription :—

Tiruvāranerī or Aranerī (Aranerī) at Tiruvārûr; Tirumaṇḍali (Paravaiyūṇ-Maṇḍali) at Tiruvārûr; Tirumûlattāṇam (Mûlattāṇam at Tiruvārûr); Tirumâgā-lam (Mâgālam) at Ambar; Tirukkârōṇam or Kârōṇam at Nâgapattāṇam (Nâgai); Tiruvâchechirāmam (Âchechirāmam) at Pâchehil; Tiruppādāli-Îśvara (Pādālîch-laram) at Pâmbunī; Vadatali at Paraiyāru (Paraiyārai); Ambalam, Ponnambalam, Tillai, Perikōvil-Tillai, or Maṇṇam (Śidambaram); Âmattûr; Kaḍambûr; Kârâyil; Kârâyil (Kârâyil); Karuvûr; Kōttûr; Nallûr; Nannilam; Niya-mam (Paṇḍi-Niyamam); Orriyûr (Tiruvorriyûr); Pandananallûr; Paruvûr (Tirupparuvûr); Talaiyālaṅgādu; Tiruchchōrrutturai (Śōrrutturai); Tiruk-kollambûdûr (Kollambûdûr); Tirumaraikkādu or Maraikkādu (Vêdâraniyam); Tirumattāṇam (Neyttāṇam); Tirupparaṇam; Tiruppūvaṇam or Pūvaṇam; Tirut-teṅgûr (Teṅgûr); Tiruvaiyāru or Aiyāru; Tiruvālaṅgādu; Tiruvāṇaikkā;<sup>1</sup> Tiruvēḷigudi (Vēdigudi); Tiruvidaimarudil (Tiruvidaimarudûr); Tūṅgānai (Tūṅgānai-Mīlām); Vadavāyil (Vadamullaivāyil); Vayalûr (Viyalûr); and Veṇ-kādu (Tiruveṇkādu).

A few of the women are called after Vaishṇava shrines which are mentioned in the *Nityavinôdam*, viz., Araṅgam (Śrāraṅgam), Tiruvēṅgadam (Tirumalai), Âli (Tiruvāli), and Śikurugûr (Tirukkurugûr). Others were transferred to Tanjâvûr from temples which, to judge from the second part of their names,<sup>2</sup> belong to the Vaishṇava sect, viz., Avanindrāyaṇa-Viṇṇagar at Ambar, Śrītâri-Viṇṇagar at Arapuram, and Śrīpādi-Viṇṇagar at Pâmbunī.

The second part of the inscription (paragraphs 403 to 510) consists of a list of male temple servants, viz., dancing-masters, musicians, drummers, singers, accountants, parasol-bearers, lamp-lighters, watermen, potters, washermen, barbers, astrologers, tailors, a brazier, carpenters, a goldsmith, and others the reading or meaning of whose designations remains doubtful. Some of these persons are called after king Râjarâja (paragraphs 424, 425, 447, 466, 493, 494, 495, 498, 503) and after his surnames Arumōri (406, 466), Mummaḍi-Chôla<sup>3</sup> (403, 404, 423, 436, 455, 465, 486), Nityavinôda<sup>4</sup> (413, 504), Râjakêsarīn (407, 412, 413), and Râjâśraya<sup>5</sup> (413); others after his father Parântaka (448, 458, 496) and after his grandfather Arimjaya (416, 507, 509). The two names Kaṇḍarâditta (505) and Madurântaka (504) probably refer to the two Chôla kings Gaṇḍarâditya and Madhurântaka.<sup>6</sup> The name Taila (435) reminds of the Western Châlukya king Taila II. Other names are derived from the following Śaiva shrines which are mentioned in the

<sup>1</sup> One of the women is called Tiruveṇṇāval (112), which is the name of the sacred *jambû* tree in the Tiruvāṇaikkā Jambukêśvara temple; see p. 253.

<sup>2</sup> Viṇṇagar is probably a corruption of *Vishṇugriha*; see p. 115, note 6.

<sup>3</sup> Mummaḍi-Chôla or Mummaḍi-Chôla was a *divûda* of Râjarâja; see p. 139, note 1, and p. 222, note 4, and compare *Epigraphia Indica*, Vol. III, p. 17, note 5.

<sup>4</sup> According to the large Leyden grant (l. 70 f., where the original plates read नित्या नित्यविनोद°, while the printed text reads नित्यानित्यविनोद°), Nityavinôda was a surname of Râjarâja. It forms part of the territorial name Nittavinôda-valaṇḍu, which is frequently referred to in the Tanjâvûr inscriptions.

<sup>5</sup> According to line 74 of the large Leyden grant, Râjâśraya was a surname of king Râjarâja.

<sup>6</sup> Nos. 8 and 9 of the Table in Vol. I, p. 112.

*Periappurāṇam* :— Aiyāru (Tiruvaiyāru), Ambalam (Śidambaram), Ārūr (Tiruvārūr), Kārugāvūr, Manañjēri or Tirumanañjēri, Maraiikkādu (Valluvaraiyādu), Marapādi (Tirumarapādi), Nettānam (Neyttānam), Orriyūr (Tiruvorriyūr), and Vadavāyil (Vadamullaivāyil). Finally, three men are called after the Vaiṣṇava shrines at Arāṅgam (Śrīraṅgam), Tiruvellārai, and Tiruvēṅgadam (Tirumalai), which are mentioned in the *Nāḷayiraprabandham*.

## TEXT.

## First section.

- [1.] [வ்வுலி] ஸ்ரீ [ஃ] [திருமகள் பொலுப்]பெருவிசைசெல்[வி]புத்தனக்கெயரிமை பூன்-  
டமை மனக்கொண்க்காந்த[னூர்ச்சாலை கலம்]முத்தருளி வெங்கைகாடுக்கம்பாடியு-  
த[டி]கைபாடி-
- [2.] [யும் து]ளம்ப[ப]ர[டி]புத்தடம்பலகாடுக்கொல்ல[மு]க்கலிங்கமும் முாட்டெழி[ல்]  
சிக்களர் [சுழம்]ண்டலமும் இ[ரட்ட]பாடி [எ]ழரை இவக்கமும் முன்னீர்ப்ப-  
முத்திவு பன்னீராமி[ரமுத்திண்]-
- [3.] புற[ல் வெ]ன்றித்தண்டாற்கொண்ட[ட] தன்னெழில் வளமுதி[டு]ளல்லாயாண்டெ-  
[தொ]ழுதக வினங்கும் யாண்டெ செழிப்பாத்தெச கொள் கொராஜகெ[வு]ரி-  
வத்திரான ஸ்ரீராஜராஜகெ[வு]ர்[க்கு] யா-
- [4.] [ண்]டு இருபத்தொன்பதாவது [வரை] உடை[ய]ர் ஸ்ரீராஜராஜையாழ் உடையா-  
ர்க்கு சிவந்தக்கா[ற]யாக உடையார் ஸ்ரீராஜராஜகெ[வு]ர் குடுத்த சிவந்தக்கா[ற]-  
[ஃ]க்கும் உடை[ய]ர் ஸ்ரீராஜராஜ[ஃ]யாழ் உடை-
- [5.] [யாள்] த[னி]ச்செரிப்பெண்டு[கன்]சச்சொழமுண்டலத்தச்சரிச்செரிகனி[ல்] நின்[து]ந்-  
[கொண்டு] வந்து எற்றின தனிச்செரிப்பெண்டுகளுக்கும் <sup>1</sup> சிவந்தமாக[ப்ப]ற்கு  
செய்தபடி பங்கு வழி [ப]ற்கு ஒ-
- [6.] [ன்]றிஞல் [சி]வன் [டு]வச்சிஞல் ராஜகெவலியொ[டு]ட[ா]க்கும் ஆடவல்லவனென்-  
[னும்] மரக்காவால் நெல்லு துற்றுக்கல[மா]க[வு]யும் இப்படி பங்கு பெற்ற  
இவர்களில் செத்தா[ஃ]க்கும் அனாதெச-
- [7.] [ம்] [பொ]னூர்க்குத்தலைமாறு இவ்[வி]வர்க்கு அடுத்த முறை கடலார் இக்காணி  
பெ[மு]த்த[ப்பணி] செய்யவும் அடுத்த முறை கடலார் தாத்தாம் பொய்யு[ஃ]  
அவ்வாறு வி[டி]ல் பொ[மு]ராய் இருப்பாரா ஆ-
- [8.] னிட்ட[ப்பணி] செய்கித்துக்கொ[ள்ள]ப்பெற[வு]யும் அடுத்த முறை [கட]லார்  
இவ்[வ]ரது விடில் அவ்வவர் சிவாயங்களுக்குத்தக்கவரில் அவ்வவர் சிவாயங்க[னி]-  
வாரொ பொ[மு]ராய் இருப்பா[ரை] ஆனிட்ட இட்ட [அ]வனெ காணி  
பெற[வு]-
- [9.] ம் [ஆக] இப்படி உ[டை]யார் ஸ்ரீரா[ஜ]ரா[ஜகெ]வர் [திரு]வாய் மொழி[த்த]ருளி-  
னபடி கல்லில் வெ[ட்டி]யது ||— [ஃ] தனிச்செரிப்பெண்டு[கன்] ||— [உ\*] தெ-  
ற்குத்த[னி]ச்செரித்தென்சிறகு தலைவிடு திருவைபாற்று ஒலொகந்தகா[டு]க[னி]-
- [10.] ஸ்ரீராதா கக்கன் [சொ]மங்கைக்குப்ப[ங்கு] ஒன்றும் ||— [ஃ] [இ]ரண்டாம்  
விடு இத்த[னி] கக்கன் இ[ர]ணமுகா[மி]த்துப்பங்கு ஒன்[னும்] ||— [ஃ]  
[மு]ன்றும் [வி]டு இத்தனி கக்கன் உதாரத்துக்குப்பங்கு ஒன்றும் ||— [ஃ]  
காலாம் விடு இத்த[னி]-
- [11.] [னி] கக்கன் பட்டாசிக்[கு]ப்பங்கு ஒன்றும் ||— [ஃ] அஞ்சாம் விடு துத்த[னி]  
கக்கன் எடுத்த[பாத]த்துக்குப்பங்கு ஒன்றும் ||— [ஃ] ஆறாம் விடு இத்த-  
னி கக்கன் சொழகுக்கத்தரிக்குப்பங்கு ஒன்றும் ||— [அ\*] எழா[ஃ] விடு  
இத்த[னி]

- [12.] [கௌ] எகவிரிக்குப்பங்கு ஒன்றும் ||— [கௌ] எட்டாம் வீடு நாகபட்டினத்-  
தெருக்கொண்டோர் நக்கன் ராசுடுகச்சரிக்குப்பங்கு ஒன்றும் ||— [யௌ]  
இருபதாம் வீடு இவ்வூர்க்கொயில்தளி நக்கன் தெசி-
- [13.] [சு]சிக்ருப்பங்கு ஒன்றும் ||— [யௌ] பத்தாம் வீடு இத்தளி நக்கன் பெரி-  
யதெசெசெக்குப்பங்கு ஒன்றும் ||— [யௌ] பதினொன்றாம் வீடு இவ்வூர்த்-  
திருக்கொண்டோர் நக்கன் விச்சாதிரிக்குப்பங்கு ஒன்-
- [14.] [அம்] ||— [யௌ] [ப]ன்னிரண்டாம் வீடு இத்தளி நக்கன் மறைக்காட்டுக்குப்-  
பங்கு ஒன்றும் ||— [யௌ] பதினமூன்றாம் வீடு இவ்வூர் நடுவில்தளி நக்கன்  
அம்மாதிக்குப்பங்கு ஒன்றும் ||— [யௌ] பதினாலாம் வீடு ராசுடுக]-
- [15.] [சு]சிக்ருப்பங்கு ஒன்றும் ||— [யௌ] பதினான்கு-  
சாம் வீடு ஐக்காயபுரத்து விசுவநாதபுரம் நக்கன் தில்லைஅழகிக்குப்பங்கு  
ஒன்றும் ||— [யௌ] பதினாராம் வீடு
- [16.] [இ]த்தளி நக்கன் எச்சம்[ன்]டைக்குப்பங்கு ஒன்றும் ||— [யௌ] பதினெ-  
ழாம் வீடு இவ்வூர்ப்பக[வ]திசெரி நக்கன் பாயிக்குப்பங்கு ஒன்றும் ||—  
[யௌ] பதினெட்டாம் வீடு திருவிடைமருதில் நக்க]-
- [17.] [தில்லைக்கை]க[க்]குப்பங்கு ஒன்றும் ||— [யௌ] பத்தொன்பதாம் வீடு  
இவ்வூர் நக்கன் அழகிக்குப்பங்கு ஒன்றும் ||— [யௌ] இருபதாம் வீடு  
[தில்லை] நக்கன் சதுரிக்குப்பங்கு ஒன்றும் ||— [யௌ] இருபத்-
- [18.] [தெ]ன்றாம் வீடு இவ்வூர் [ந]க்கன் மதுரவாசகிக்குப்பங்கு ஒன்றும் ||— [யௌ]  
[தெ]ன்றாம் வீடு இவ்வூர் [ந]க்கன் மா[தெ]வ[டி]களுக்குப்பங்கு ஒன்-  
தும் ||— [யௌ] இருபத்தமூன்றாம் வீடு இவ்வூர் [ந]-
- [19.] [சு]சிக்ருப்பங்கு ஒன்றும் ||— [யௌ] இருபத்து-  
காலாம் வீடு கொமாக்கம்[பு]ரம் நக்கன் [இ]ர[வி]சுவமணிக்கத்துக்குப்பங்கு  
ஒன்றும் ||— [யௌ] இருபத்தெஞ்சாம் வீடு பழையாற்று மு[ன்னா]-
- [20.] [சு]சிக்ருப்பங்கு ஒன்றும் ||— [யௌ] இருபத்தாராம்  
வீடு இவ்வூர் வ[ட]த[ளி] நக்கன் வீ[ரா]ணிக்குப்பங்கு ஒன்றும் ||— [யௌ]  
[தெ]ன்றாம் வீடு இத்தளி நக்கன் தென்னவன்மாதெவிக்குப்பங்கு [ஒ]ன்-  
தும் [யௌ]
- [21.] இருபத்தெட்டாம் வீடு இவ்வூர் அவனிகாராயணபுரத்து நக்கன் திருவையாற்றுக்-  
குப்பங்கு ஒன்றும் ||— [யௌ] இருபத்தொன்பதாம் வீடு பழையாற்று  
தென்தளி நக்கன் ம[தெ]வ[டி]களுக்குப்பங்கு ஒன்றும் ||— [யௌ] முப்பத[ா]-
- [22.] ம வீடு [அ]ர[பு]ரத்து பூ[தி]நா[தி]வி[ண்ண]க[ர்] நக்கன் [பு]க[ழி]க்குப்பங்கு ஒன்-  
தும் ||— [யௌ] முப்பத்தொன்றாம் வீடு இவ்வூர்த்கி[க]ப[டி]ரா[ட்டி]-  
யா[தி] நக்கன் [பா]ஞ்சாடிக்குப்பங்கு ஒன்றும் ||— [யௌ] முப்-  
பத்திரண்டாம் வீடு [இ]த்த]-
- [23.] [வி] நக்கன் காணவிச்சாதிரிக்குப்பங்கு ஒன்றும் ||— [யௌ] முப்பத்துமூன்றாம்  
வீடு தஞ்சாவூர் எரிபூர்காட்டுத்தளி நக்கன் சங்கிக்குப்பங்கு ஒன்றும் [யௌ]
- [24.] முப்பத்த[ா]க[லாம்] வீடு இத்தளி நக்கன் த[ர]ணிக்குப்பங்கு ஒன்றும் ||—  
[யௌ] முப்பத்தெஞ்சாம் வீடு இத்தளி நக்கன் [தெ]சுட்டிக்குப்பங்கு ஒன்றும்  
||— [யௌ] முப்ப[ா]-
- [25.] தத[ர]ம வீடு இத்தளி நக்கன் [அ]ரவத்துக்குப்பங்கு ஒன்றும் ||— [யௌ]  
முப்பத்தெட்டாம் வீடு இத்தளி நக்கன் நக்கத்து[க்]குப்பங்கு ஒன்றும் ||—  
[யௌ] முப்பத்தெ-
- [26.] ட்டாம் வீடு திருவாரூர்ப்பெரிய[தளி]செசரி நக்கன் சீருடை[யா]ளுக்குப்பங்கு  
ஒன்றும் ||— [யௌ] முப்பத்தொன்பதாம் வீடு [இ]வ்வூர் [ஸ்ர]வீ[ஸ்ர]யா[தி] நக்கன் ப[ா]-

- [27.] இவ்வுத்திப்பங்கு ஒன்றும் ||— [சக\*] [காற்பதாம் வீடு இவ்வுத்திப்பங்கு] ரிபத-  
னிச்செரி கக்கன் மழலைச்செரிப்பங்கு ஒன்றும் ||— [சஉ\*] காற்-  
பத்தொன்றும் வீடு இ-
- [28.] [வ்வுத்திப்பங்கு] ரிபத கக்கன் ஆர[அ]முத்திப்பங்கு ஒன்றும் ||— [சக\*]  
காற்பத்திரண்ட[ர]ம் வீடு இவ்வுத்தி [அரு]மொழி[ர]முத்தி கக்கன் சிக-  
ண்டிக்குப்பங்கு ஒன்றும் [சச\*]

## Second section.

- [1.] காற்பத்திரமுன்றும் வீடு இவ்வுத்தி உலகியா[ர]முத்தி கக்கன் பராதெரு[மா]லுக்-  
குப்பங்கு ஒன்றும் ||— [சரு\*] காற்பத்திரமாவம் வீடு [இ]வ்வுத்திருவா-  
லெறி கக்கன் [காராயணி]க்குப்பங்கு ஒன்றும் [சக\*] [காற்பத்திரஞ்சாம்  
வீடு இத்தனி கக்கன் அரவத்துக்குப்பங்கு ஒன்றும் ||— [சஎ\*] காற்பத்திர-  
மும் வீடு திருவாரூர் ஸுக்கியா[ர]முத்தி கக்கன் சொதிவின்குக்குப்பங்கு  
ஒன்றும் ||— [சஅ\*] காற்பத்திரமாம் வீடு [இ]வ்வுத்தி உலகியா[ர]முத்தி கக்-  
கள் திகைச்சுருக்குப்பங்கு ஒன்றும் [சக\*] [காற்பத்திரெட்டாம் வீடு  
இவ்வுத்தி ஸுக்கியா[ர]முத்தி கக்கன் ஆவிக்குப்பங்கு ஒன்றும் ||— [ரும\*]  
காற்பத்திரமாவம் வீடு மட்டை [தெ]ன்தனி கக்கன் சிகண்டிக்குப்பங்கு  
ஒன்றும் ||— [ருக\*] [ஐம்பதாம் வீடு இவ்வுத்தி கக்கன் பெற்றதிருவுக்குப்ப-  
ங்கு ஒன்றும் ||— [ருஉ\*] ஐம்பத்தொன்றும் வீடு தஞ்சாவூர்த்தஞ்சாவூ-  
மணிக்குகையில் கக்க-
- [2.] ன் [கிரகொ]ழிக்குப்பங்கு ஒன்றும் ||— [ருக\*] ஐம்பத்திரண்ட[ர]ம் வீடு  
[சிகண்டியா]த்தி கக்கன் திருவாரூர்[வ]காடிக்குப்பங்கு ஒன்றும் ||—  
[ருச\*] ஐம்பத்திரமுன்றும் வீடு பாராதெருத்து கக்கன் பெ . . .  
[க்குப்பங்கு] ஒன்றும் ||— [ருகி\*] ஐம்பத்திரமாவம் வீடு இவ்வுத்தி கக்கன்  
உத்தம[த]ானிக்குப்பங்கு ஒன்றும் ||— [ருக\*] ஐம்பத்திரஞ்சாம் வீடு  
நியம[த]து அரிசுவகெசரி[ர]முத்தி கக்கன் . . [த]தக்குப்பங்கு ஒன்-  
றும் ||— [ருஎ\*] ஐம்பத்திரமும் வீடு இத்தனி கக்கன் வெண்[ர]-  
[ட்டி]க்குப்பங்கு ஒன்றும் [ருஅ\*] ஐம்பத்திரமாம் வீடு இத்தனி கக்கன்  
[கூத்தா]டிக்குப்பங்கு ஒன்றும் [ருக\*] ஐம்பத்திரெட்டாம் வீடு இத்தனி  
கக்கன் சொழஞ்சாமணிக்குப்பங்கு ஒன்றும் ||— [சும\*] ஐம்பத்திர-  
ன்பதிராம் வீடு இவ்வுத்தி ஆயிரத்தனி கக்கன் [பூ]க்கா[வி]க்குப்பங்கு ஒன்-  
றும் ||— [சுக\*] அறுபதாம் வீடு இவ்வுத்தி அரிசுவகெசரி[ர]முத்தி கக்கன்  
[காஞ்சுரி]க்குப்பங்கு ஒன்றும் [சஉ\*]
- [3.] அறுபத்தொன்றும் வீடு [நிய]த்து ஆயிரத்தனி கக்கன் தெவிக்குப்பங்கு  
ஒன்றும் ||— [சுக\*] [அறுபத்திரண்ட[ர]ம் வீடு அம்பத்திரமாவத்து  
கக்கன் கங்குரிக்குப்பங்கு ஒன்றும் ||— [சச\*] [அறுபத்திரமுன்றும்  
வீடு இத்தனி கக்கன் ராஜராஜிக்குப்பங்கு ஒன்றும் ||— [சரு\*] அறுபத்-  
திரமாவம் வீடு இத்தனி கக்கன் அகிமா[வி]க்குப்பங்கு ஒன்றும் ||—  
[சுக\*] [அறுபத்திரஞ்சாம் வீடு இவ்வுத்தி அவனி[ர]மாவ[வி]ன்கு<sup>1</sup>  
கக்கன் உதையத்துக்குப்பங்கு ஒன்றும் ||— [சஎ\*] அறுபத்திரமும் வீடு  
இவ்வுத்திரி[மா]காவத்து கக்கன் க[ர]மக்கொ[டி]க்குப்பங்கு ஒன்றும் ||—  
[சுக\*] [அறுபத்திரமாம் வீடு இவ்வுத்தி மு[த]ப[க]வ[ர]த்தனி கக்கன் கிச்ச-  
லுக்குப்பங்கு ஒன்றும் ||— [சுக\*] அறுபத்திரெட்டாம் வீடு கம்பு[ர]த்-  
[திருவின]குகையில் கக்கன் குப்பைக்குப்பங்கு ஒன்றும் [சம\*]

<sup>1</sup> After காராயணி is a crack which resembles an த. The actual reading may therefore be காராயணத்.



- இத்தனி கக்கன் கருப்பெய்துப்பங்கு ஒன்றும் ||— [அசு\*] பதினெண்-  
ரும் வீடு இவ்வூர்ப்பெரியதனிச்செரி கக்கன் கண்டிப்பூர்த்துப்ப-  
[8] க்கு ஒன்றும் ||— [அடு\*] பன்னிரண்டாம் வீடு இத்தனி கக்கன் [விதிவி]-  
டக்குப்பங்கு ஒன்றும் ||— [அசு\*] பதினெண்ரும் வீடு அம்பர் அவனிகா-  
ராயணவிண்ணகர் கக்கன் இன்னிவஞ்சிக்குப்பங்கு ஒன்றும் ||—  
[அசு\*] பதினெண்ரும் வீடு இத்தனி கக்கன் கருப்பெய்துப்பங்கு ஒன்-  
தும் ||— [அசு\*] பதினெண்ரும் வீடு [இவ்வூர்த்தி]நமாகானத்து கக்கன்  
செம்பெய்துப்பங்கு ஒன்றும் ||— [அசு\*] பதினெண்ரும் வீடு திரு-  
[வைவ]பாற்று கக்கன் . . . [க்குப்பங்கு ஒன்றும் ||— [அசு\*] பதினெண்-  
தும் வீடு இவ்வூர் கக்கன் ஐயாற்றுக்குப்பங்கு ஒன்றும் ||— [அசு\*]  
பதினெண்டாம் வீடு இவ்வூர் கக்கன் [திருமெண்ண]வையுக்குப்பங்கு  
ஒன்றும் ||— [அசு\*] பத்தொன்பதாம் வீடு பாச்சில் திருவாச்சிராமத்து கக்-  
கன் உடைமுக்குப்பங்கு ஒன்றும் ||— [அசு\*] இருபதாம் வீடு பன்னிரண்-  
தமத்தெ-  
[9.] தனி கக்கன் பெற்றதிருவுக்குப்பங்கு ஒன்றும் ||— [அசு\*] இருபத்-  
தொன்றாம் வீடு [கின்]னிருபத்திரயக்கன் சிருடையாளுத்தப்பங்கு  
ஒன்றும் ||— [அசு\*] இருபத்திரண்டாம் வீடு இவ்வூர்ப்பெரியக-  
[கன்] சிருடையாளுக்குப்பங்கு ஒன்றும் ||— [அசு\*] இருபத்தாழ்வாரும்  
வீடு தனிச்சாத்தக்குடி கக்கன் இலொகமாதாவுக்குப்பங்கு ஒன்றும் ||—  
[அசு\*] இருபத்தாறாம் வீடு ஜகந்நாயகத்துப்பங்கு [செரி] கக்கன் தி-  
ருவுக்குப்பங்கு ஒன்றும் ||— [அசு\*] இருபத்தாறாம் வீடு தஞ்சை  
சாவுத்தக்குடிமணிக்கொயில் கக்கன் மாதெவிக்குப்பங்கு ஒன்றும் ||—  
[அசு\*] இருபத்தாறாம் வீடு தலையாலங்காட்டு கக்கன் கவிக்குப்பங்கு ஒன்-  
தும் ||— [அசு\*] இருபத்தொன்றாம் வீடு அரபுத்து ஸ்ரீதாமதிண்ணகர்  
கக்கன் திருப்பெண்ணத்தக்குப்பங்கு ஒன்றும் ||— [அசு\*]  
[10.] இதுபத்தெட்டாம் வீடு கருப்பகாணிபுத்து கக்கன் மருகமாணிக்கத்துக்கு-  
ப்பங்கு ஒன்றும் ||— [அசு\*] இருபத்தொன்பதாம் வீடு இவ்வூர் கக்-  
கன் கற்பகமாணிக்கத்துக்குப்பங்கு ஒன்றும் ||— [அசு\*] முப்ப-  
தாம் வீடு கன்னிவந்தத்திருவையூர் கக்கன் கவிலாயத்துக்கு-  
ப்பங்கு ஒன்றும் ||— [அசு\*] முப்பத்தொன்றாம் வீடு [கிய]மத்து  
ஆயிரத்தனி கக்கன் ஆச்சத்தக்குப்பங்கு ஒன்றும் ||— [அசு\*] முப்-  
பத்திரண்டாம் வீடு பாச்சில் திருமெற்றனி கக்கன் பராத்தெ-  
ருமரனுக்குப்பங்கு ஒன்றும் ||— [அசு\*] முப்பத்தாழ்வாரும் வீடு  
பழையாற்று வடதனி கக்கன் சொழுவகத்திருக்குப்பங்கு ஒன்றும் ||—  
[அசு\*] முப்பத்தாறாம் வீடு பழையாற்றுக்கவிடை[ராய]ரத்து கக்கன்  
ஆடவல்லாருக்குப்பங்கு ஒன்றும் ||— [அசு\*] முப்பத்தாறாம் வீடு [கட-  
ம்]பூர்  
[11.] க[கொண்ட]ரத்து கக்கன் இ[ன]ன்கொயிலுக்குப்பங்கு ஒன்றும் ||— [அசு\*]  
[மு]ப்பத்தாறாம் வீடு மாதெவி[ராய]ரத்து கக்கன் [அ]நிலாட்டிக்குப்பங்கு  
ஒன்றும் ||— [அசு\*] முப்பத்தொன்றாம் வீடு தஞ்சை [அ]நிலாட்டி-  
[த்தனி] கக்கன் மாதெவி[ராய]ரத்துக்குப்பங்கு ஒன்றும் ||— [அசு\*] முப்பத்-  
தெட்டாம் வீடு ஜகந்நாயகத்து விசுவாமித்யா[ராய]ரத்து கக்கன் [பொ]-  
ன்[ன]மத்தாளுக்குப்பங்கு ஒன்றும் ||— [அசு\*] முப்பத்தொன்பதாம்  
வீடு பாம்பு[ணி] ஸ்ரீபூதிவிண்ணகர் கக்கன் காரையா[ராய]ரத்து [அ]நிலா-  
[அசு\*] காற்பதாம் வீடு . . . . . [கக்கன்] [திரு]வ-  
யாற்றுக்குப்பங்கு ஒன்றும் ||— [அசு\*] காற்பத்தொன்றாம் வீடு [திரு]வ-  
த்தனி கக்கன் ஐயாற்றுக்குப்பங்கு ஒன்றும் ||— [அசு\*] காற்பத்தொன்றாம்



[ரகௌ\*] எழுபத்தநாலாம் விடு இவ்வூர் ப்பகைவிடைநாயகரது நக்கன் அரிசு-  
லகெசரிக்கு-

[16.] ப்பங்கு ஒன்றும் ||— [ரகௌ\*] எழுபத்தைஞ்சளாம் விடு . . ந்தனிப்புக்கு-  
[மதி:ரௌ\*] நக்கன் குலமா[து] ப்பங்கு ஒன்றும் ||— [ரகௌ\*] எழு-  
பத்தாரும் விடு இத்தனி நக்கன் கரும[ரணி]கத்துக்குப்பங்கு ஒன்றும்  
||— [ரௌ\*] எழுபத்தநாலாம் விடு புழையாச்செரி [ந]க்கன் நகர[த]தா-  
ருக்குப்பங்கு ஒன்றும் ||— [ரௌ\*] [எழுப]த்தெட்டாம் விடு கியம[த]து  
ஆபிரத்த[னி] நக்கன் ச[ந]கிரத்தக்குப்பங்கு ஒன்றும் ||— [ரௌ\*] [எழு-  
ப]த்தொன்பதாம் விடு இவ்வூர் அரிசு[லகெசரி]நாயகரது நக்கன் [வ]ட-  
வாபி[த]க்குப்பங்கு ஒன்றும் ||— [ரௌ\*] என்பதாம் விடு இவ்வூர் துவடு[க]-  
லரி[நாயகரது] நக்கன் பரா[ந]தெட்டாம் விடு ஒன்றும் ||— [ரௌ\*]  
என்பத்தொன்றாம் விடு இவ்வூர்ச்ச[ந]கிரமவ[ல]நாயகரது [ந]க்கன் திரு-  
டுவ[ந]கடத்துக்கு-

[17.] ப்பங்கு ஒன்றும் ||— [ரௌ\*] [என்ப]த்திரண்டாம் விடு இவ்வூர் அரிசு-  
லகெசரி[நாயகரது] [ந]க்கன் சம்பதெவிக்குப்பங்கு ஒன்றும் ||— [ரௌ\*]  
என்ப[த]துமன்றும் விடு [ந]ன்னிலத்து திருமெற்ற[னி] நக்கன் ஆமா[த]-  
தார்க்குப்பங்கு ஒன்றும் [ரௌ\*] எ[ன்ப]த்தநாலாம் விடு [காவி]ப்பூம்-  
பட்டனத்து நக்கன் ஊதாரி[க்குப்பங்கு] ஒன்றும் ||— [ரௌ\*] [என்ப]-  
[த]தை[ஞ்ச]ளாம் விடு பழைய[ர]ற்று அனாயெருமா[ந்]தனி நக்கன் [சில-  
குளாமணிக்குப்பங்கு] ஒன்றும் ||— [ரௌ\*] [என்ப]த்தாரும் விடு  
இவ்வூர் அவனிகா[ந]ய[ப]ணபுரத்து நக்கன் விக்க[ர]மாதிக்[த]க்குப்பங்கு ஒன்-  
றும் ||— [ரௌ\*] என்பத்தெழாம் விடு இவ்வூர் நக்கன் தில்லைநிறைந்தா[ந]-  
க்குப்பங்கு ஒன்றும் ||— [ரௌ\*] என்பத்தெட்டாம் விடு இவ்வூர் வடதனி  
நக்கன் [ந]ய[னவல்]-

[18.] [க]க்குப்பங்கு ஒன்றும் ||— [ரௌ\*] [என்ப]த்தொன்பத[ர]ம் விடு [இந்-  
தனி] நக்கன் பெற்றதிருவுக்குப்பங்கு ஒன்றும் ||— [ரௌ\*] தொன்[ண]றும்  
விடு ஆபிரத்த[னி] மல்[லீ]யாது நக்கன் மதனவ[ல]கிக்குப்பங்கு ஒன்றும்  
||— [ரௌ\*] தொ[ண்ண]றற்றொன்றும் விடு கருப்பூர் நக்கன் எடுத்த-  
பாதத்துக்குப்பங்கு ஒன்றும் ||— [ரௌ\*] தொ[ண்ண]றற்றொன்றாம் விடு  
வி[ர]புரத்து நக்கன் மீனவன்[மாடுதலிக்குப்பங்கு] ஒன்றும் ||— [ரௌ\*]  
[வடக்கில்] தனிச்செரித்தெ[ன்சிற]கு த[லை]விடு திருவா[ரு]ர் [வாழ்]யாது நக்-  
கன் மூவர்கண்டிக்குப்பங்கு ஒன்றும் ||— [ரௌ\*] இர[ண்]டாம் விடு  
நாக[ப]ட்டனத்துத்திருக்காரொணத்து [ந]க்கன் சிருடையா[ருக்குப்பங்கு] ஒன்றும்  
||— [ரௌ\*] மூன்றாம் விடு அரபுரத்து நிக[ன]கி[நாயகரது] நக்கன்  
திரு[வ]க்குப்பங்கு-

[19.] கு ஒன்றும் ||— [ரௌ\*] நாலாம் விடு [கொட்ட]ெரு[ண்]வதி[நாயகரது]  
நக்கன் பெற்றதிருவுக்குப்பங்கு ஒன்றும் ||— [ரௌ\*] ஐஞ்சளம் விடு பா[ம்]-  
புணி [பு]ழி[தி]விண்[ன]கர் நக்கன் பா[து]க்குப்பங்கு ஒன்றும் ||— [ரௌ\*]  
[ஆ]றும் விடு [க]த[ப]கதானி[பு]ரத்து நக்கன் கற்பகதானிக்குப்பங்கு ஒன்-  
றும் ||— [ரௌ\*] ஏழாம் விடு திருவா[ரு]ர்ப்பெரியத[னி]ச்செரி நக்கன்  
ப[ந்]த[துக்குப்பங்கு] ஒன்றும் ||— [ரௌ\*] [எ]ட்டாம் விடு இவ்வூர்  
[நக்கன்] . . [க]க்குப்பங்கு ஒன்றும் ||— [ரௌ\*] [எ]ட்டாம் விடு  
த[னி]ச்சாத்தத்து நக்கன் அம்பலத்துக்குப்பங்கு ஒன்றும் ||— [ரௌ\*]  
[ப]த்தாம் விடு திருவா[ரு]ர்ப்பெரியத[னி]ச்செரி நக்கன் வினாயாச்சிலக்குப்-  
பங்கு ஒன்றும் ||— [ரௌ\*] பதினொன்றாம் விடு ஆபிரத்தனி நக்கன் அன-  
[வ]ரதகத்திக்குப்பங்கு ஒன்றும் ||— [ரௌ\*] பன்னிரண்டாம்





ஒன்றும் ||— [உாஊஉ\*] ஸாற்பத்தெழாம் வீடு உத்தமதானியூர்த்து நக்கன் பூவணத்துக்குப்பங்கு ஒன்றும் ||— [உாஊஉ\*] [ஸாற்ப]த்தெட்டாம் வீடு சிபமத்து ஆயிரத்தளி நக்கன் அடிகளுக்குப்பங்கு ஒன்றும் ||— [உாஊசு\*] [ஸாற்பத்தெ[ர]- ன்பதாம் வீடு [பழைய]ர்த்து அனாடு[ய]ருமான்தளி நக்கன் சிபமத்தெழா- க்குப்பங்கு ஒன்றும் ||— [உாஊஉ\*] ஐம்பதாம் வீடு இத்தளி நக்கன் அ[ரு]- மொடுக்குப்பங்கு ஒன்றும் ||— [உாஊசு\*] ஐம்பத்தொன்றாம் வீடு இவ்வூர்த்- தென்தளி நக்கன் ஆச்சத்-

[25.] துக்குப்பங்கு ஒன்றும் ||— [உாஊஉ\*] ஐம்பத்திரண்டாம் வீடு இத்தளிச்சிப- நக்கன் ஆச்சத்த[க்]குப்பங்கு ஒன்றும் ||— [உாஊசு\*] ஐம்பத்தமுள்ளு[ர]மும் வீடு இவ்வூர் [வட்ட]தளி நக்கன் உத்தத்தக்குப்பங்கு ஒன்றும் ||— [உாஊசு\*] ஐம்பத்தநாலாம் வீடு இத்தளி [ந]க்கன் குளாமணிக்குப்பங்கு ஒன்றும் ||— [உாஊசு\*] ஐம்பத்ததஞ்சாம் வீடு இத்தளி நக்கன் எட்டிக்குப்பங்கு ஒன்- தும் ||— [உாஊசு\*] ஐம்பத்தாரும் வீடு இவ்வூர் முன்றூர்நக்கன்தளி நக்- [க்]ன் வீராணிக்குப்பங்கு ஒன்றும் ||— [உாஊசு\*] ஐம்பத்தெழாம் வீடு இத்- தளி [ந]க்கன் ஒரு[ப்]ப[னை]க்குப்பங்கு ஒன்றும் ||— [உாஊசு\*] ஐம்பத்தெட்- டாம் வீடு கொற்றமங்கலத்து [ந]க்கன் கன்ன[ர]தெ[வி]க்குப்பங்கு ஒன்றும் ||— [உாஊசு\*] ஐம்பத்தொன்பதாம் வீடு திருத்தெங்கூர் நக்கன் கனவதிக்குப்பங்கு ஒன்றும் ||— [உாஊசு\*] அ[று]பதா-

[26.] ம வீடு செவ்வூர் நக்கன் எட்டிக்குப்பங்கு ஒன்றும் ||— [உாஊசு\*] அறுபத்- தொன்றாம் வீடு திருவைவ[ர]ர்த்து நக்கன் அம்பலக்கூத்திக்குப்பங்கு ஒன்றும் ||— [உாஊசு\*] அறுபத்திரண்டாம் வீடு நாக[ப்]பட்டனத்தச்செனாமுகத்து நக்கன் அனந்தத்துக்கு[ப்]பங்கு ஒன்றும் ||— [உாஊசு\*] அறுபத்தமுன்றாம் வீடு தஞ்- சாலூர்[த்]தஞ்சைமாமணிக்கோயில் நக்கன் [வழுவா]சி[லை]க்கு[ப்]பங்கு ஒன்- தும் ||— [உாஊசு\*] அறுபத்த[ந]ாலாம் வீடு [இ]வ்வூர்தொடையாடெழுந்தா- [ந]க்கன் [சீ]தெவி[க்]குப்பங்கு ஒன்றும் ||— [உாஊசு\*] [அ]றுபத்ததஞ்சாம் வீடு [ப]ராந்த[க]பூர்த்து நக்[க்]ன் எழுபாணிக்குப்பங்கு ஒன்றும் ||— [உாஊசு\*] அறுபத்தாரும் வீடு [தி]ருவைவர்த்து நக்கன் பொன்னுக்கு[ப்]பங்கு ஒன்றும் ||— [உாஊசு\*] அறுபத்தெழாம் வீடு [ப]ழுவூர்[ப்]பகை[வி]டை[ர]மும்-

[27.] ரதூ நக்கன் பழுவூர்க்குப்பங்கு ஒன்றும் ||— [உாஊசு\*] அறுபத்தெட்டாம் வீடு கடம்பூர் இட்டாச்சி[ர]மும் நக்கன் சிவதெவிக்குப்பங்கு ஒன்றும் ||— [உாஊசு\*] அறுபத்தொன்பதாம் வீடு திருவாரூர்ப்பெரிய[த]ளிச்செரி நக்கன் சிருநகருக்கு[ப்]பங்கு ஒன்றும் ||— [உாஊசு\*] எழு[ப்]பதாம் வீடு நன்னிலத்- தத்திருமெற்றளி நக்கன் [ச]ங்காணிக்குப்பங்கு ஒன்றும் ||— [உாஊசு\*] எழுபத்தொன்றாம் வீடு [தி]ருவிடை[ர]மும் நக்கன் செம்பி[ய]ன்மாதெ[வி]க்குப்- பங்கு ஒன்றும் ||— [உாஊசு\*] எழுபத்திரண்டாம் வீடு [தஞ்ச]ரூர் [ஜய]- வீர்தளி நக்கன் காமாடு[ம]ரிகுக்குப்பங்கு ஒன்றும் ||— [உாஊசு\*] எழு[ப்]பத்- தமுன்றாம் வீடு திருவாரூர்ப்பெரிய[த]ளிச்செரி [ந]க்கன் [ப]ா[ந]னாவிக்குப்- பங்கு ஒன்றும் ||— [உாஊசு\*] எழுபத்த[ந]ாலாம் வீடு சிபமத்து ஆவ- கெலுரி[ர]மும் நக்கன் வீரபிவா[ர]-

[28.] [ணி]க்குப்பங்கு ஒன்றும் ||— [உாஊசு\*] எழுபத்ததஞ்சாம் வீடு பாம்புணி பூ- பூதிவிண்ணகர் நக்கன் ஆச்சத்துப்பங்கு ஒன்றும் ||— [உாஊசு\*] எழுபத்தாரும் வீடு த[வி]யாடெங்காட்டு [ந]க்கன் வீர[ப]ெ[ர]சிக்குப்பங்கு ஒன்றும் ||— [உாஊசு\*] எழுபத்தெழாம் வீடு இவ்வூர் நக்கன் பொன்னம்பலத்தக்குப்- பங்கு ஒன்றும் ||— [உாஊசு\*] எழு[ப்]பத்தெட்டாம் வீடு பழையர்த்து [வட்ட]- தளி நக்கன் ஒரு[ப்]ப[னை]க்குப்பங்கு ஒன்றும் ||— [உாஊசு\*] எழுபத்தொ- ன்பதாம் வீடு [க]டம்பூர்த்திரு[வி]தங்கோ[யில்] [ந]க்கன் உமைக்குப்பங்கு ஒன்-

தும் ||— [உாகுடு\*] எண்பதாம் வீடு [க]ரவிரிப்பூம்பட்டினத்து நக்கன்  
அரக்கத்துக்குப்பங்கு ஒன்றும் ||— [உாகுகு\*] எண்பத்தொன்றாம் வீடு  
அம்பர [மு]துபுகவந்தனி நக்கன் பெற்றதிருவுக்குப்பங்கு ஒன்றும்  
[உாகுகு\*] எண்பத்திரண்டாம் வீடு திருவிடைமருதில் நக்கன் ராஜ-  
[ரா]ஜிக்குப்பங்கு ஒன்றும் ||— [உாகுகு\*]

### Third Section.

[1.] [எ]ண்பத்தொன்றாம் வீடு பாச்சில் திருவலையூரது நக்கன் மூஞ்சிக்குப்பங்கு  
ஒன்றும் ||— [உாகுகு\*] எண்பத்தொன்றாம் வீடு திருவாரூர்ப்பெரியதளிச்-  
செரி நக்கன் பொற்காசிக் குப்பங்கு ஒன்றும் ||— [உாஎய\*] எண்பத்-  
தொன்றாம் வீடு இவ்வூர் உலகியூரது நக்கன் திகைமாணிக்கத்துக்குப்-  
பங்கு ஒன்றும் ||— [உாஎக\*] எண்பத்தொன்றாம் வீடு அம்பர் முதபு-  
கவந்தனி நக்கன் செய்யபாதத்துக்குப்பங்கு ஒன்றும் ||— [உாஎஉ\*]  
எண்பத்தொன்றாம் வீடு விராஜூர் நக்கன் ஐயராளுக்குப்பங்கு ஒன்றும்  
||— [உாஎக\*] எண்பத்தொன்றாம் வீடு நாகபட்டினத்து நடுவில்தளிச்செரி  
நக்கன் நம்புகமரிக் குப்பங்கு ஒன்றும் ||— [உாஎச\*] எண்பத்தொன்ப-  
தாம் வீடு கெரமாக்கம்மியூரது நக்கன் அரையத்துக்குப்பங்கு ஒன்-  
தும் ||— [உாஎடு\*] தொண்ணூற்றாம் வீடு திருவாரூர்த்திருமண்டளி  
நக்கன் தித்தன்கைக்குப்பங்கு ஒன்றும் ||— [உாஎசு\*] தொண்ணூற்-  
தொன்றாம் வீடு பரந்தகாண்டாரது நக்கன் சிறியஉமைக்குப்பங்கு ஒன்-  
தும் ||— [உாஎஎ\*] தொண்ணூற்றிரண்டாம் வீடு தஞ்சாவூர் ஜயவீர-  
தனி நக்கன் காமராமேசுவரிக் குப்பங்கு ஒன்றும் ||— [உாஎஅ\*] தொண்-  
தொன்றாம் வீடு இவ்வூர்த்தஞ்சைமாமணிக்கொடில் நக்கன் திருவழகு-  
க்குப்பங்கு ஒன்றும் ||— [உாஎக\*] தொண்ணூற்றுநாலாம் வீடு திருக்கொள்-  
மைப்பூர் நக்கன் செய்யசொழத்துக்குப்பங்கு ஒன்றும் ||— [உாஅய\*]  
தொண்ணூற்றாஞ்சாம் வீடு கடம்பூர் நக்கன் திருக்குரவிக்குப்பங்கு ஒன்-  
தும் ||— [உாஅக\*] வடக்கில் தளிச்செரி வடசிறகு தலைவீடு நாகபட்-  
ட்டினத்துத்திருக்காரொணத்து நக்கன் இராமிக் குப்பங்கு ஒன்றும் ||—  
[உாஅஉ\*] இரண்டாம் வீடு இத்தனி நக்கன் கற்றளிக் குப்பங்கு ஒன்றும் ||—  
[உாஅக\*] மூன்றாம் வீடு இத்த-

[2.] [வி] நக்கன் கண்ணத்துக்குப்பங்கு ஒன்றும் ||— [உாஅச\*] நாலாம்  
வீடு கெரட்டேர்ப்பஞ்சவன்மேலாடெவிராண்டாரது நக்கன் உத்தமசுந்தரிக்குப்-  
பங்கு ஒன்றும் ||— [உாஅடு\*] ஐஞ்சாம் வீடு அந்தளி அவனிக் கு-  
விராண்டாரது நக்கன் குஞ்சரமலிக்குப்பங்கு ஒன்றும் ||— [உாஅசு\*]  
ஆறாம் வீடு கற்பகதானிபுரத்து நக்கன் செய்யபாதத்துக்குப்பங்கு ஒன்-  
தும் ||— [உாஅஎ\*] எழாம் வீடு திருவாரூர்ப்பெரியதளிச்செரி  
நக்கன் சிறியஅவத்துக்குப்பங்கு ஒன்றும் ||— [உாஅஅ\*] எட்டாம்  
வீடு பழையாற்று வட்டத்தளி நக்கன் சிலகுளாமணிக் குப்பங்கு ஒன்றும் ||—  
[உாஅக\*] ஒன்பதாம் வீடு வெள்ளூர் நக்கன் அனந்திக் குப்பங்கு  
ஒன்றும் ||— [உாகு\*] பத்தாம் வீடு பரம்புணித்திருப்பாதாளிண்டார-  
து நக்கன் பொற்காசிக் குப்பங்கு ஒன்றும் ||— [உாகுகு\*] பதினொ-  
ன்றாம் வீடு உத்தமதானிபுரத்து நக்கன் ஆராஅமுதுக்குப்பங்கு ஒன்றும்  
||— [உாகுஉ\*] பன்னிரண்டாம் வீடு ஆயிரத்தனி நக்கன் வெண்காட்-  
டுக்குப்பங்கு ஒன்றும் ||— [உாகுக\*] பதின்மூன்றாம் வீடு இவ்வூர் நக்-  
கன் பெரங்கொடில்லைஅழகிக் குப்பங்கு ஒன்றும் ||— [உாகுச\*] பதினா-  
லாம் வீடு உத்தமதானிபுரத்து நக்கன் ஒக்கரிக் குப்பங்கு ஒன்றும் ||—



- நப்பந்[தஞ்ச[ரம் வீடு [இவ்]வூ[ர்]த்திருமெற்றளி நக்க[ன் ஒற்றியூ]ர்க்குப்பங்கு  
[ஒன்றும்] ||— [நாடக\*] நாற்பத்தாரும் வீடு திருவ[தி]யோரூது நக்க[ன்  
[நாடக\*] நாற்பத்தாரும் வீடு [தி-  
யமத்து ஆயிரத்த[ளி] நக்கன் ஆடவல்ல[ரஞ்]க்குப்பங்கு ஒன்றும் [நாடக\*]  
[நாற்பத்தெட்டாம் வீடு இவ்வூர் சந்திர]மல்ல[ரஞ்]க்குப்பங்கு ஒன்றும் [நாடக\*]  
[பழைக்குப்பங்கு ஒன்றும்] ||— [நாடக\*] [நாற்பத்தொன்ற]பதாம் வீடு  
பழைய[பாற்று] அரை[பெரு]ம[நாந்த[ளி] நக்கன் அமு[தத்துக்குப்பங்கு  
ஒன்றும்] [நாடக\*] [ஐம்பதா]ம் வீடு அம்பர் முதுபகவர்தளி நக்கன் சி-  
[பெரு]க்குப்பங்கு ஒன்றும் ||— [நாடக\*] [ஐம்பத்தொன்றாம் வீடு பழைய[பா-  
ற்றுத்தென்னளி நக்கன் பிட்டுக்குப்பங்கு ஒன்றும்] ||— [நாடக\*] [ஐம்-  
பத்திராண்டா]ம் வீடு இவ்வூர் வட்ட[தளி] நக்கன் இராமிக்குப்பங்கு ஒ-  
ன்றும் [நாடக\*] [ஐம்பத்தமு]ன்றாம் வீடு
- [5.] [இத்தளி நக்கன் சிங்கடிக்குப்பங்கு ஒன்றும்] ||— [நாடக\*] ஐம்பத்துநாலாம்  
வீடு இத்தளி நக்கன் சிலுளாம[ணி]க்குப்பங்கு ஒன்றும் ||— [நாடக\*]  
[ஐம்பத்த]தஞ்ச[ரம் வீடு இவ்வூர்ச்சங்கியோரூது நக்கன் கொயிலுக்குப்பங்கு  
ஒன்றும்] ||— [நாடக\*] ஐம்பத்த[ராம் வீடு இவ்வூர் முன்ன[ர]நக்கன்த[ளி]  
நக்கன் மயைய[மாணு]க்குப்பங்கு ஒன்றும் [நாடக\*] [ஐம்பத்தெ]ழ[ராம்  
வீடு அவனிக[ர]ய[ண]புரத்து நக்கன் ஐயா[ற்று]க்குப்பங்கு ஒன்றும் ||—  
[நாடக\*] ஐம்பத்தெட்டாம் வீடு திருநெ[த்தாநத்து நக்கன்] நக்க[த்துக்-  
குப்பங்கு ஒன்றும்] ||— [நாடக\*] ஐம்பத்தொன்பத[ராம் வீடு [திருத்]-  
தென்க[ர் நக்கன் பெ]ற்றமைக்குப்பங்கு ஒன்றும் [நாடக\*] அறுபதாம்  
வீடு நன்னிலத்த[திருவலியோரூது நக்கன் பழிப்பி]க்குப்பங்கு ஒன்றும் ||—  
[நாடக\*] அறுபத்தொன்றாம் வீடு திருவா[ரு]ர் உல[கியோரூது நக்கன்  
[பட்டாவி]க்குப்பங்கு ஒன்றும் [நாடக\*] அறுபத்திராண்ட[ராம் வீடு  
தஞ்ச[ரம் வீடு இவ்வூர்நாட்டுத்த[ளி] நக்கன் மன்ற[முடையா]ளுக்குப்பங்கு ஒன்றும்  
||— [நாடக\*] அறுபத்தமுன்றாம் வீடு வெ[ரு]ர் நக்கன் குப்பைக்குப்-  
[பங்கு ஒன்றும்] ||— [நாடக\*] அறுபத்த[துநாலாம் வீடு [பழைய]ப்ப-  
கை[பெரு]யோரூது நக்கன்தி[தி]க்குப்பங்கு ஒன்றும் ||— [நாடக\*]  
[அறுபத்த]தஞ்ச[ரம் வீடு தியமத்து அரிசுவ[கெ]ய[ரஞ்]க்குப்பங்கு [நக்-  
கன் நக்க[த்துக்குப்பங்கு ஒன்றும்] ||— [நாடக\*] அறுபத்த[ராம் வீடு  
திருவா[ரு]ப்பெயி[தளி]ச[செரி] நக்கன் வில்லவ[ன்மாதெவி]க்குப்பங்கு ஒன்-  
தும் ||— [நாடக\*] அறுபத்தெழாம் வீடு அம்பர் முதுபகவர்தளி நக்கன்  
[பெரு]க்குப்பங்கு ஒன்றும் ||— [நாடக\*] அறுபத்தெட்டாம் வீடு  
[கடம்]பூ[ர் [நக]ய[ரூது] நக்கன் பூமிக்குப்பங்கு ஒன்றும் [நாடக\*]  
[அறுபத்தொ]ன்பத[ராம் வீடு திரு-
- [6.] [வையாற்று நக்கன் திருவடி]களுக்குப்பங்கு ஒன்றும் ||— [நாடக\*] [எழு-  
பதாம் வீடு தஞ்ச[ரம் வீடு இவ்வூர் [பு]க்குப்பங்கு ஒன்றும் ||— [நாடக\*]  
[எழுபத்தொன்றாம் வீடு [கஞ்ச]ர[நகர]த்து நக்கன்  
மழைச்சிலம்புக்குப்பங்கு ஒன்றும் ||— [நாடக\*] [எழுபத்திராண்ட[ராம் வீடு  
[பழைய] அவ[திய]மத[ப்பய]ச[து] நக்கன் பெ[ற்ற]திருவுக்குப்பங்கு ஒன்-  
தும் ||— [நாடக\*] [எழுபத்தமுன்றாம் வீடு [வெ]க[தி]ய[ரஞ்]க்குப்பங்கு [நக்-  
கன் நக்கன் [புக]லொகம[ணி]க்கத்துக்குப்பங்கு ஒன்றும் ||— [நாடக\*]  
[எழுபத்துநாலாம் வீடு பாம்பு[ணி] பூ[தி]வி[ண்ண]கர் [நக்கன்] சுந்த[ரி]க்கு-  
ப்பங்கு ஒன்றும் ||— [நாடக\*] [எழுபத்த]தஞ்ச[ரம் வீடு நாகபட்ட[ன-  
த்துத்திருக்கா[ரொண]த்து நக்கன் மாதெவிக்குப்பங்கு ஒன்றும் ||— [நாடக\*]  
[எழுபத்த]ராம் வீடு கி[ன்]னிகுடி [நக்கன்] பொன்னம்பலத்துக்குப்பங்கு ஒன்-

மும் ||— [காடு௭\*] எழுபத்தெழாம் விடு திருவிடைமருதில் நக்கன்  
மு . க்க[ன] . [க்குப்]பங்கு ஒன்றும் ||— [காடு௮\*] எழுபத்தெட்டாம்  
விடு திருவாரூர்ப்பெரியதளிக்செரி நக்கன் . . . . . ஒன்றும் ||—  
[காடு௯\*] எழுபத்தெழுப்தாம் விடு திருவிடைமருதில் நக்கன்  
[புத்தொ]கமாணிக்கத்துக்குப்பங்கு ஒன்றும் ||— . [காடு௧௦\*] எண்பதாம்  
விடு இவ்வூர் நக்கன் க[ா]ன[ா]க்க[ா]லுக்குப்பங்கு ஒன்றும் ||— [காடு௧௧\*]  
எண்பத்தொன்றாம் விடு தியமத்து அரிசுவகைவாரணாநாது நக்-  
கன் வீரசொழிக்குப்பங்கு ஒன்றும் [காடு௧௨\*] எண்பத்திரண்டாம் விடு  
க[ா]வி[ரி]ப்பூம்பட்டினத்து நக்கன் மூத்தாளுக்குப்பங்கு ஒன்றும் ||—  
[காடு௧௩\*] எண்பத்தொன்றாம் விடு தியமத்து அரிசுவகைவாரணாநாது  
நக்கன் சத்திர[ெ]சு[ரி]க்குப்பங்கு ஒன்றும் ||— [காடு௧௪\*] எண்பத்த-  
[கா]லாம் விடு இவ்வூர் ஆபிரத்தனி நக்கன் பூமிக்கு-

[7.] ப்பங்கு ஒன்றும் ||— [காடு௧௫\*] எண்பத்தெட்டுசாம் விடு கிள்ளிமுடி  
நக்கன் [சு]க்க[ரி]க்குப்பங்கு ஒன்றும் ||— [காடு௧௬\*] எண்பத்தொன்றாம்  
விடு மிறைபில் நக்கன் ஐயாற்றுக்குப்பங்கு ஒன்றும் ||— [காடு௧௭\*]  
எண்பத்தெழாம் விடு கடம்பூர் நகையாநாது நக்கன் ஐயாற்றுக்குப்பங்கு  
ஒன்றும் ||— [காடு௧௮\*] எண்பத்தெட்டாம்\* விடு திருவைப்பாற்று  
நக்கன் அருமெ[ா]ழிக்குப்பங்கு ஒன்றும் ||— [காடு௧௯\*] . [எண்பத்தொன்-  
ப]தாம் விடு கொமாக்க[ீ]யாநாது நக்கன் சண்டைக்குப்பங்கு ஒன்றும்  
||— [காடு௨௦\*] தொண்ணூற்றாம் விடு தஞ்சாவூர் [வ]லுக்குட்டத்து நக்கன்  
நல்லாக்குப்பங்கு ஒன்றும் ||— [காடு௨௧\*] தொண்ணூற்றொன்றாம் விடு  
பரார்த்தக[ா]யாநாது நக்கன் பரார்த்தெருமாளுக்குப்பங்கு ஒன்றும் ||—  
[காடு௨௨\*] தொண்ணூற்றிரண்டாம் விடு திருப்பழனத்து நக்கன் கணவ-  
திக்குப்பங்கு ஒன்றும் [காடு௨௩\*] தொண்ணூற்றொன்றாம் விடு பாம்ப-  
புணித்திருப்பா[தா]னி[ா]யாநாது நக்கன் குடிநாங்கிக்குப்பங்கு ஒன்றும் ||—  
[காடு௨௪\*] தொண்ணூற்றொன்றாம் விடு திருக்கொள்ளம்புதூர் நக்கன் செ[ர]-  
மு[தெ]விக்குப்பங்கு ஒன்றும் ||— [காடு௨௫\*] தொண்ணூற்றொன்றாம் விடு  
கடம்பூர் . [இ]ட்ட[ர]ச்ச[ா]யாநாது நக்கன் து[ங்]காணக்குப்பங்கு ஒன்றும்  
||— [காடு௨௬\*] தொண்ணூற்றொன்றாம் விடு தஞ்சாவூர் [வ]லுக்குட்டத்து  
நக்கன் பெற்றமைக்குப்பங்கு ஒன்றும் ||— [காடு௨௭\*] . . . . . [தலை-  
விடு] . . . . . [நக்கன்] . . . . . க்குப்பங்கு ஒன்றும் ||—  
[காடு௨௮\*] இரண்டாம் விடு இவ்வூர் நக்கன் தித்தகத்தரிக்குப்பங்கு ஒன்-  
[தும்] ||— [காடு௨௯\*] மூன்றாம் விடு திருநெத்தா[ன]த்து நக்கன் [பட்]-  
ட[ர]விக்குப்பங்கு ஒன்றும் ||— [காடு௩௦\*] நான்காம் விடு அபுரத்து  
நக்கன் கா[டு]ராணத்துக்கு-

[8.] ப்பங்கு ஒன்றும் ||— [காடு௩௧\*] அஞ்சாம் விடு ஆபிரத்தனி நக்கன் அ[த]-  
நைப்பெ[ர]ன்னுக்குப்பங்கு ஒன்றும் ||— [காடு௩௨\*] ஆறாம் விடு அ[த]-  
தனி அவனி[ெ]கலா[ரி]யாநாது நக்கன் [ம]ழ[ை]ச்செம்புக்குப்பங்கு ஒன்றும்  
||— [காடு௩௩\*] எழாம் விடு இவ்வூர் இத்தளி நக்கன் திகைமாணிக்-  
கத்துக்குப்பங்கு ஒன்றும் ||— [காடு௩௪\*] எட்டாம் விடு இத்தளி நக்கன் கு-  
லமா[ணி]க்கத்துக்குப்பங்கு ஒன்றும் ||— [காடு௩௫\*] ஒன்பதாம் விடு மிறை-  
யில் நக்கன் தா[ப]த்துக்குப்பங்கு ஒன்றும் ||— [காடு௩௬\*] பத்தாம் விடு  
இவ்வூர் நக்கன் அரங்க[த்]தத்துப்பங்கு ஒன்றும் ||— [காடு௩௭\*] பதினொன்-  
[தும்] விடு புறையாச்செரி நக்கன் செ[ய்]ய[வா]ய்[மணி]க்குப்பங்கு ஒன்றும்  
||— [காடு௩௮\*] பன்னிரண்டாம் விடு [ம]தெவ[ா]யாநாது நக்கன் பெ[ர]-

\* கொடா looks like கொடா; but the additional symbol may be due to a crack.



[பா]டவியம் ஒன்றுக்குக்க[த்தன் வறம] . . . [வி]டக்களுக்குப்பங்கு இரண்-  
டெம் ||— [சாஉஉ\*] மெற்ப[டி] ஒன்றுக்கு அரை[ய]ன் வரையுமாபனுக்-  
குப்பங்கு இரண்டெம் ||— [சாஉஉ\*] மெற்படி ஒன்றுக்கு மூன்றுடன் [க]-  
ணவதியான இருமடிசொழுவாடிமாராயனுக்குப்பங்கு இரண்டெம் ||— [சாஉஉ\*]  
மெற்படி ஒன்றுக்கு பொருள் பொரியலினு மும்மடிசொழுவாடிமாராய-  
னுக்குப்பங்கு இரண்டெம் ||— [சாஉஉ\*] உடுக்கை [வாசு]க்க ஒரு[த]த்து  
வி[ச]சொழுவன் விட[க்கன]ன ராஜ[ராஜ]ஸ்ரீ[மஹ]னுக்குப்பங்கு ஒன்றரையும்  
||— [சாஉச\*] [மெ]ற்ப[டி] ஒன்றுக்குக்க[த்தன் கு]த்தனை ரா[ஜ]-  
ராஜஸுமஸு[வ]ரமுவக்குப்பங்கு ஒன்றரையும் ||— [சாஉஉ\*] விண்ணு  
வாசிப்பார் இருவர்க்கு [மூ]வ[வ]னு[த] [க]த்தனை செ[ம்பியன்]விண்ணு-  
கு[தி]த்தனுக்குப்பங்கு மூன்றரையும் ||— [சாஉஉ\*] இவன் செத்தமை-  
யில் இவன் மகனைக்கொண்ட இவன் . . . [ப] . . . 1

- [11.] மகன் அரையின் <sup>2</sup>[ஸ]தா[தி]வனுக்குக்காணியாசுவும் ||— [சாஉஉ\*] ஆரியும்  
[ப]ரவொர் மூவர்க்கு அரை[ய]ன் அம்பலநாத[தி] ஆன செ[ம்பியன்]வாடி-  
மாராயனுக்குப்பங்கு [ந]ரலரையும் ||— [சாஉச\*] தமிழ் [பா]ட ஒருவனுக்-  
குப்பங்கு ராக[ன்] கா[மா]ப்[பெ]ய[ர]னுக்குப்பங்கு ஒன்றரையும் ||—  
[சாஉஉ\*] மெற்படி ஒன்றுக்கு அமு[த]ன் க[ரி]னிக்குப்பங்கு ஒன்றரையும்  
||— [சாஉஉ\*] மெற்படி ஒன்றுக்கு [வ]ரணராசி கூத்த[து]க்குப்பங்கு ஒன்றரையு-  
ம் ||— [சாஉஉ\*] மெற்படி ஒன்றுக்கு அரையின் குற்றிக்குப்பங்கு  
ஒன்றரையும் ||— [சாஉஉ\*] கொட்டிமத்தனம் ஒன்றுக்கு மாநில[தி]வனுக்குப்-  
பங்கு ஒன்றும் ||— [சாஉஉ\*] மெற்படி ஒன்றுக்கு மாநில[தி]வனுக்குப்பங்கு  
ஒன்றும் ||— [சாஉஉ\*] முத்தி[தி]னாச்சங்கு ஒன்று[த]த்த[தி]வன்  
[வி]க்கியண்ணனுக்குப்பங்கு ஒன்றும் ||— [சாஉஉ\*] மெற்படி ஒன்றுக்கு மும்-  
[ம]டி[சொ]ழுவத்தெரிந்த[தி]வனுக்குப்பங்கு ஒன்றும் ||— [சாஉஉ\*] மெற்படி  
ஒன்றுக்கு தஞ்சாவூர் எரிபூர்த்தெ[தி]வன் உவைச்-  
சன் பெ[ரா]தக[ரி] தொண்டபனுக்குப்பங்கு ஒன்றும் ||— [சாஉஉ\*] பக்க-  
வாடியர் அழகிய[சொ]ழுவத்தெரிந்தவன்கை[தி]வனுக்காறில் ஐயாதன் அகரிக்-  
குப்பங்கு முக்காலும் ||— [சாஉச\*] மெற்படி கச்சி[ய]விவாணித்தெரி-  
ந்தவன்கை[தி]வனுக்காறில் சத்தி ஆளுக்குப்பங்கு முக்காலும் ||— [சாஉஉ\*]  
மெற்படி. சித்தவினெத[தி]வனுக்குப்பங்கு [ஆ]வ[தி]வனுக்குப்பங்கு முக்காலும் ||— [சாஉச\*]  
மெற்படி. பிச்சனுக்குப்பங்கு முக்காலும் ||— [சாஉச\*] மெற்படி  
<sup>3</sup>ஸதா[தி]வனுக்குத்தெரிந்த[தி]வன்கை[தி]வனுக்காறில் சத்தி பெ[ரா]த[தி]வ-  
னுக்குப்பங்கு முக்காலும் ||— [சாஉச\*] மெற்படி [சொ]ழுவத்தெரிந்த[தி]வனுக்குப்பங்கு  
முக்காலும் ||— [சாஉச\*] மெற்படி [சொ]ழுவத்தெரிந்த[தி]வனுக்குப்பங்கு முக்காலும்

- [12.] நல்லூரில் எழுபத்தைவ[தி]வனுக்குப்பங்கு முக்காலும் ||— [சாஉச\*] ராஜ-  
[கண்]டியவத்தெரிந்த[தி]வன்கை[தி]வனுக்காறில் [ப]ட்டாலகன் அ[தி]வனத்தக்குப்-  
பங்கு முக்காலும் ||— [சாஉச\*] மாநில[தி]வனுக்குப்பங்கு [தி]ருமண[தி]வனுக்குப்பங்கு  
முக்காலும் ||— [சாஉச\*] தஞ்சாவூர் ஸ்ரீமகுட்டத்த[தி]வன் உவைச்-  
சன் [ஐ]யாதன், கண்ட[தி]வனுக்குப்பங்கு முக்காலும் ||— [சாஉச\*]  
ராஜராஜத்தெரிந்த[தி]வன்கை[தி]வனுக்காறில் வரணன், சீரானனுக்குப்பங்கு  
முக்காலும் ||— [சாஉச\*] [ப]ராத்த[தி]வனுக்காறில் [தி]வனத்தக்குப்பங்கு  
முக்காலும் ||— [சாஉச\*] இவன் செத்தமையில இவன் தம்பி  
கீர்த்தி கிளைதாங்கிக்குக்காணியாகவும் ||— [சாஉச\*] கறிபூர்த்தெரிந்த[தி]வன்கை[தி]வனுக்காறில்  
தூற்றெண்[தி]வனுக்குப்பங்கு முக்காலும் ||— [சாஉச\*] இவன் செத்தமையில இவன் தம்பி தூற்றெண்[தி]வன்

1 The reading செற்றப்பன் is not impossible.

2 Read ஸஉஉ.

3 Read ஸதா[தி]வனுக்கு.





டிக்குத்[தன்]னெற்றம் ஆள் ப[தி]னெருவர்க்குப்பொற்ப[ப]ங்கு அரைபா[க]ப்-  
ப[ங்]கு அஞ்சரையும் ||— [சாஅக\*] மெற்படிக்கு உள்படும் சகடைகொட்டி-  
களில் . ழி அ[ர]ங்கத்துக்குத்தன்னெற்றம் ஆள் ப[தி]னெருவர்க்குப்பொற்-  
[15.] ப[ங்]கு அரையா[க]ப்ப[ங்]கு ஐஞ்சரையும் ||— [சாஅஉ\*] மெற்படிக்கு உள்ப-  
டும் சகடைகொட்டிகளில் சாத[த]ன் [அ]ம்பலத்துக்குத்தன்னெற்றம் ஆள்  
பதினெருவர்க்குப்பொற்ப[ப]ங்கு அரையாகப்பங்கு ஐஞ்சரையும் ||— [சாஅஉ\*]  
மெற்படிக்கு உள்படும் சகடைகொட்டிகளில் சத்தி இராண[க]ரணனுக்குத்தன்-  
னெற்றம் ஆள் பதினெருவர்க்குப்பொற்ப[ப]ங்கு அரையாகப்பங்கு ஐஞ்ச-  
ரையும் ||— [சாஅச\*] மெற்படிக்கு உள்படுத்தடி மா[மு]ம் அ[ரை]யன் உதை-  
[யம]ரத்தா[ன்]டனுக்குத்தன்னெற்றம் ஆள் பதினெருவர்க்குப்பொற்ப[ப]ங்கு  
அரையாகப்பங்கு ஐஞ்சரையும் ||— ஆக இவர்களை பா[த]வக்காணி பெறவும்  
ஆக இப்படி கா[ணி] [பெ]ற்றுப்பணி செய்யவும் ||— [சாஅடு\*] [தி]ரப்-  
பள்ளித்தொங்கல் பிடிக்கும் ஆளுக்கு உள்படுவான் ஒருவனுக்குப்பங்கு ஒன்-  
றும் ||— ஆள் பதினமர்க்குப்பொற்ப[ப]ங்கு எட்டு மா[வ]ும் ஆக [உ]டை-  
ய[ர\*]ன் திருவிசுவாசான மும்[மடி]சாழ[த்]தெ[ர]ங்குற்பெமைய[னு]க்கும்  
குப்படி வன்னியான கந்தியா[வ]ணித்தொங்குற்பெமைய[னு]க்குமா[க]ப்-  
பங்கு ஐஞ்சம் ||— [சாஅசு\*] விளக்குடையார்களுக்கு உள்படுவான் ஒருவனுக்-  
குப்பங்கு ஒன்றும் ||— ஆள் எழினுக்குப்பொ[ர]ம்பங்கு அரையாகப்ப[ங்]கு  
மூன்றரையும் ஆகப்புவ[னி]செ[க]ரன் கம்ப[க]மான பஞ்சவன்பெமைய[னு]க்குப்ப-  
ங்கு காலரையும் ||— [சாஅசு\*] நீர்த்தெனியான் கால்வர்க்குப்பொ[ர]ம்-  
பங்கு அரைய[ர]க மெற்படிய[ர]னுக்குப்பங்கு இரண்டும் ||— [சாஅஅ\*] சன்-  
னையன் இருவர்க்குப்பொ[ர]ம்பங்கு முக்காலாக மெற்படிய[ர]னுக்குப்பங்கு ஒன்-  
றரையும் ||— [சாஅசு\*] திருமடைப்பள்ளிக்கு[சவ]ர்க்கு உள்படுவான் ஒரு-  
வனுக்குப்பங்கு ஒன்றும் ||—

[16.] [ஆள்] ப[தி]னமர்க்குப்பொ[ர]ம்பங்கு [அ]ரையுமாக குரலிவாமணிப்பெருந்தொ-  
வில் குசுவர்க்குப்பங்கு ஆறும் ||— [சாகூய\*] வண்ணத்தார்க்கள் இருவர்க்-  
குப்பொ[ர]ம்பங்கு ஒன்றாக [இ]த்தெருவில் ஈ[ங்]கொள்கிளுக்குப்பங்கு இரண்-  
டும் ||— [சாகூக\*] [க]ரவிதிமை [செ]ய்ய ஒருவனுக்கு [அ]ரைய[ன்] ம[ண]-  
லிவிங்க[னை] செம்பிய[ன்]பெருங்க[ர]விதிக்குப்பங்கு அரையும் ||— [சாகூஉ\*]  
மெற்படி ஒன்றுக்கு ஆச்சன் திருவெங்கட[ம்]ரான ராஜராஜப்பெருங்க[ர]விதி[க்]-  
குப்பங்கு அரையும் ||— [சாகூஉ\*] [க]ரவிச[ஞ்செ]ய்ய இருவர்க்கு [செ]ய-  
[த]ரன் நெத்தானன் ஆன ராஜராஜப்பெருங்க[ர]விசனுக்குப்பங்கு ஒன்றும்  
||— [சாகூச\*] திரு ஒருவனுக்கும் கீழ்ஆள் இரா[ண]மெக்கும் துணையன்  
[ஆ]தித்த[ன்] செம்பெருங்க[ர]ம்பப்பெருங்க[ர]விதிக்குப்பங்கு இரண்டும் ||—  
[சாகூடு\*] மெற்படி ஒருவனுக்கும் கீழ்ஆள் இரா[ண]மெக்கும் [ப]ரத்தன்  
[வ]ராணுகுமாரி ஆன ராஜராஜமணி[த]ரயிரா[ஜ]னுக்குப்பங்கு இரண்டும் ||—  
[சாகூசு\*] [க]ரவிதிமை [செ]ய்யவார் இருவர்க்கு [அ]ரைய[ன்] பவருத்-  
[தி]ரனை பஞ்சவ[ன்]மங்க[வ]ப்பெ[ர]ைய[னு]க்குப்பங்கு மூன்றும் ||— [சாகூஎ\*]  
அம்பட்டன் கொள் சட[ங்]க[ய]ரான ராஜராஜபு[யெ]ம[ய]கரையனுக்குப்பங்கு  
ஒன்றும் ||— [சாகூஅ\*] தய்யான் ஒருவனுக்குத்தெவன் கவா[லி]ய[ன்] [வி]ர-  
சொழப்பெருந்தய்ய[ர]னுக்குப்பங்கு ஒன்றும் ||— [சாகூக\*] மெற்படி ஒன்-  
றுக்கு சிப்பன் மழபாடியான கொளாந்தகப்பெருந்தய்ய[ர]னுக்கு<sup>1</sup>ப்பங்கு ஒன்-  
றும் ||— [கூா\*] ர[த]த்தய்யான் ஆச்சன் கருத்தி[ட்]டைக்குப்பங்கு ஒன்-  
றையும் ||— [கூாக\*] <sup>2</sup>[க]ன்னன் ஒருவனுக்கு இடைக்கா[க]ரிய[ன்] கந்தி-  
யலிவாமணிப்பெருங்க[ர]விதினுக்குப்பங்கு ஒன்றும் ||— [கூாஉ\*]

<sup>1</sup> தய்யானுக்கு is corrected from தன்னனுக்கு.    <sup>2</sup> க appears to be corrected from த.

[17.] தச்சாபா[யு]-ய ஒன்றுக்குப்ப[ங்கு] [ஒன்[றை]யும் ஆன் இரண்டுக்குப்ப[ங்கு]  
 ஒன்றையும் ||— ஆக விரசொழன் குஞ்சரமல்லன[ன்] ராஜராஜப்பெருந்தச்-  
 ச.புத்த[ர] மூன்றாம் ||— [ஓக\*] தச்ச ஒன்றுக்கு[ன்ன]வன் மதுராந்த-  
 [ர]ை கீத்தவிரெதப்பெரு[ந்தச்சனுக்குப்ப[ங்கு] முக்கா[லும்] ||— [ஓசா\*]  
 மெப்படி ஒன்றுக்கு இ[வ]த்தி சடையன[ன்] [கண்]டராதித்தப்பெரு[ந்த]ச்சனுக்-  
 [க]ு முக்கா[லும்] ||— [ஓக\*] பா[ணன்] உத்தமன் கு[ம்]றிய[ான]  
 அ[தி]ருவகெலவி[ச்சா]க்கை[க்குப்ப[ங்கு] ஒன்றையும் ||— [ஓசா\*] மெப்படி  
 [ம]துராந்த[ர]ை குஞ்சரமல்லன[ன்] ஒன்றையும் ||— [ஓக\*] மெப்படி அ[ப]ரா-  
 திதா [வ]டவாவிவான பல்ல[வன்]சாக்கைக்குப்ப[ங்கு] ஒன்றையும் ||— [ஓசா\*]  
 மெப்படி உ[ஜை]யிஞ்சித்த[ர]ப்ப[ங்கு] ஒன்றையும் ||— [ஓக\*] க[ண்]கா[ணி]-  
 தத்தான்மை செய் ஓரானி[ட்டுப்பணி] செய்[வி]த்த[து]க்கொ[ன்ன]ப்பெறுவ[ர]-  
 [து] உடையார் ஸ்ரீராஜ[ராஜ]பெ[ரு]வர் [சி]றுதனத்த[து]க்க[ண்]காணித்த[ட்டான்]  
 உத்தன் [கணவதி]யான [கந்திர]யபரிவா[ணி]ப்பெரு[ந்தட்டானு]க்குப்ப[ங்கு]  
 ஒன்று ||— [ஓக\*]

## TRANSLATION.

1. Hail ! Prosperity ! Until the twenty-ninth year (of the reign) of Kô-Râjakêsarivar-  
 man, alias Śrî-Râjarâjadêva, who, etc.,<sup>1</sup> — the lord Śrî-Râjarâjadêva had (1) given  
 (a number of) temple women<sup>2</sup> as *Nirandakkâgar* of the lord of the Śrî-Râjarâjêśvara (temple),  
 and (2) transferred (a number of) temple women<sup>3</sup> from (other) temple establishments<sup>4</sup> of the  
 Chôla country (as temple women of the lord of the Śrî-Râjarâjêśvara). To (these persons) shares (*paigu*) were allotted as allowance (*nibandha*). (The value)  
 of each share consisted of the produce of (one) *vêli* of land, was to be one hundred *kalam*  
 of the *marakkâl* called (after) Âḍavallân, which is equal to a *râjakêsarî*.  
 Instead of those among these shareholders, who would die or emigrate, the nearest relations  
 of such persons were to receive that allowance (*kâru*) and to do the work. If the nearest  
 relations were not qualified themselves, (they) were to select (other) qualified persons, to let  
 (them) do the work, and to receive (the allowance). If there were no near relations, the (other)  
 incumbents of such appointments<sup>5</sup> were to select qualified persons from those fit for such  
 appointments, and the person selected was to receive the allowance. Accordingly, (the names  
 of these persons) were engraved on stone, as the lord Śrî-Râjarâjadêva had been pleased  
 to order.

2. The temple women (were the following) :—

3. To [Sri] [ra] [ma] [nai] [gâi], a girl<sup>6</sup> (who has been transferred from the establishment of the  
 temple) of Lokamahâdevi-îśvara at Tiruvaiyâr, (and who resides in) the first house  
 of the temple street on the south (of the temple), one share.

The historical part of this inscription is identical with that of No. 65.

<sup>1</sup> The term is derived from the Sanskrit *nibandha* (p. 73, note 1) and means 'men who receive an allowance, shareholders.'

<sup>2</sup> The literal meaning of கந்திரயபரிவாணிகள் is :— "women (who reside) in the streets near the temple which are occupied by the temple servants."

<sup>3</sup> Literally, 'from the streets near the temples.'

See page 256, note 4.

<sup>4</sup> *paigu* probably stands for *paikku* (Sanskrit *paṇḍit*), as அம்மன் and அக்கன் for அம்மை and அக்கை;  
 see page 256, note 4.

According to Mr. Venkayya's account in the *Madras Christian College Magazine* for May 1891, a small shrine, which is now called Uttara-Kailâsa, in the Pañchanadîśvara temple at Tiruvaiyâr (see p. 258, note 4), has several inscriptions of Râjarâja and Râjendra-Chôla, which record that this shrine was built by Tandî-  
 sathandangiyâr, i.e., Tandîkatti-Viṭṭakî, alias Lokamahâdevi, a queen of Râjarâjadêva, and that it was  
 therefore called Lokamahâdevi-îśvara. This is evidently the shrine to which paragraph 3 refers.

4. To [Ira]ṇamugarâ [mi], a girl of the same temple, (*who resides in*) the second house, one share.
5. To Udâram, a girl of the same temple, (*who resides in*) the third house, one share.
6. To [Pa]ṭṭâli,<sup>1</sup> a girl of the same temple, (*who resides in*) the fourth house, one share.
7. To Eḍutta[pâdam],<sup>2</sup> a girl of the same temple, (*who resides in*) the fifth house, one share.
8. To Śôṛakulasundari, a girl of the same temple, (*who resides in*) the sixth house, one share.
9. To Êkavîri, a girl of the same temple, (*who resides in*) the seventh house, one share.
10. To Râja[k]êsari, a girl of the Tiru[kkârôṇam] (*temple*) at Nâgapattanam,<sup>3</sup> (*who resides in*) the eighth house, one share.
11. To Têśichchi, a girl of the Kôyiltali (*temple*) in the same village, (*who resides in*) the ninth house, one share.
12. To Periya-Têśichchi, a girl of the same temple, (*who resides in*) the tenth house, one share.
13. To Vichchâdiri (*i.e.*, Vidyâdharî), a girl of the Tirukkârôṇam (*temple*) in the same village, (*who resides in*) the eleventh house, one share.
14. To Maraikkâḍu,<sup>4</sup> a girl of the same temple, (*who resides in*) the twelfth house, one share.
15. To Ammâri, a girl of the Naḍuviltali (*temple*) in the same village, (*who resides in*) the thirteenth house, one share.
16. To Tiruvaiaiyâr,<sup>5</sup> a girl of Râja[k]êsa[ri]nallûr, (*who resides in*) the fourteenth house, one share.
17. To Tillai-Aragi,<sup>6</sup> a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the fifteenth house, one share.
18. To Echchu[ma]ṇḍai, a girl of the same temple, (*who resides in*) the sixteenth house, one share.
19. To Parami, a girl of Pagavadiśêri (*i.e.*, Bhagavatî-śêri), (*a quarter*) of the same village, (*who resides in*) the seventeenth house, one share.
20. To [Tillaikka]r[ai]śu, a girl of Tiruviḍaimarudil,<sup>7</sup> (*who resides in*) the eighteenth house, one share.
21. To Ara[gi], a girl of the same village, (*who resides in*) the nineteenth house, one share.
22. To Śaduri, a girl of the same village, (*who resides in*) the twentieth house, one share.
23. To Maduravâśagi, a girl of the same village, (*who resides in*) the twenty-first house, one share.

<sup>1</sup> This name is probably derived from the Sanskrit *bhaṭṭâra* or *bhaṭṭâraka*; compare page 256, note 6.

<sup>2</sup> See page 257, note 1.

<sup>3</sup> This is Negapatam in the Tanjore district. The Tirukkârôṇam temple, which is referred to in the *Periyapurāṇam* as நாகைக்கரோணம், is now called Kâyarôṇasvâmin and still contains inscriptions of Râja-râja, Râjendra-Chôla and other Chôla kings. In these inscriptions, Negapatam is called Nâgapattanam or Śôṛakulavallipattanam. The two Leyden grants have the forms Nâgapattanam and Śôṛakulavallipattanam.

<sup>4</sup> See page 258, note 3.

<sup>5</sup> See page 258, note 4.

<sup>6</sup> Tillai is one of the names of Chidambaram; see page 258, notes 2 and 6.

<sup>7</sup> This is the same as Tiruviḍaimarudûr, on which see page 259, note 4.

24. To Mādēvadigaḷ, a girl of the same village, (*who resides in*) the twenty-second house, one share.

25. To . . . . . , a girl of the same village, (*who resides in*) the twenty-third house, one share.

26. To [I]ra[vikulamānikkam], a girl of the Kômākkam[bhī]śvara (*temple*), (*who resides in*) the twenty-fourth house, one share.

27. To Ârûr,<sup>1</sup> a girl of the Mu[llûr]na[kkantaḷi] (*temple*) at Paṛaiyâru, (*who resides in*) the twenty-fifth house, one share.

28. To Virâni, a girl of the Vaḍataḷi (*temple*) in the same village, (*who resides in*) the twenty-sixth house, one share.

29. To Tennavaṇmâdēvi, a girl of the same temple, (*who resides in*) the twenty-seventh house, one share.

30. To Tiruvaiaiyâru, a girl of Avaninârâyaṇapuram, (*a quarter*) of the same village, (*who resides in*) the twenty-eighth house, one share.

31. To Mâdēvadigaḷ, a girl of the Tentaḷi (*temple*) at Paṛaiyâru, (*who resides in*) the twenty-ninth house, one share.

32. To [Puga]ri, a girl of the Śrîtâri-Viṇṇagar (*temple*) at Arapuram, (*who resides in*) the thirtieth house, one share.

33. To [Pâ]ñjâdi, a girl of the Ti[g]aippi[r]ât[ti]-Îśvara (*temple*) in the same village, (*who resides in*) the thirty-first house, one share.

34. To Karaṇavichehâdiri, a girl of the same temple, (*who resides in*) the thirty-second house, one share.

35. To Śaṅgi, a girl of the Eriyûrnâttuttaḷi (*temple*) at Tañjâvûr, (*who resides in*) the thirty-third house, one share.

36. To Ta[ra]ni, a girl of the same temple, (*who resides in*) the thirty-fourth house, one share.

37. To Ś[e]tti, a girl of the same temple, (*who resides in*) the thirty-fifth house, one share.

38. To Aravam, a girl of the same temple, (*who resides in*) the thirty-sixth house, one share.

39. To Nakkam, a girl of the same temple, (*who resides in*) the thirty-seventh house, one share.

40. To Śirudaiyâl, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the thirty-eighth house, one share.

41. To Pa[rav]ai,<sup>2</sup> a girl of the [Brahmîśvara] (*temple*) in the same village, (*who resides in*) the thirty-ninth house, one share.

42. To Maṛalaichchilambu, a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the fortieth house, one share.

43. To Âr[â-a]mudu, a girl of the Tiruvaraneri (*temple*) in the same village, (*who resides in*) the forty-first house, one share.

44. To Śikandi,<sup>3</sup> a girl of the Arumori-Îśvara (*temple*) in the same village, (*who resides in*) the forty-second house, one share.

45. To Parânderumân, a girl of the Ulagiśvara (*temple*) in the same village, (*who resides in*) the forty-third house, one share.

<sup>1</sup> See page 257, note 6.

<sup>2</sup> This woman is called after Naṅgai-Paravaiyâr, the wife of the saint Sundaramûrti; see page 152.

<sup>3</sup> This name is derived from the Sanskrit Śrīkaṇṭha, a name of Śiva.

46. To [Nârâyāṇi], a girl of the Tiruvaraneri (*temple*) in the same village, (*who resides in*) the forty-fourth house, one share.
47. To Aravam, a girl of the same temple, (*who resides in*) the forty-fifth house, one share.
48. To Śôdi[viḷa]kku, a girl of the Brahmiśvara (*temple*) at Tiruvârûr, (*who resides in*) the forty-sixth house, one share.
49. To Ti[g]aichchudâr, a girl of the Ulagiśvara (*temple*) in the same village, (*who resides in*) the forty-seventh house, one share.
50. To Â[li], a girl of the Brahmiśvara (*temple*) in the same village, (*who resides in*) the forty-eighth house, one share.
51. To Śikaṇḍi, a girl of the [Te]n[ta]li (*temple*) at Maṭṭ[ai], (*who resides in*) the forty-ninth house, one share.
52. To Perratiru, a girl of the same village, (*who resides in*) the fiftieth house, one share.
53. To [Vîra-Śô]ri, a girl of the Tañjaimâmanikkôyil (*temple*) at Tañjâvûr, (*who resides in*) the fifty-first house, one share.
54. To Tiruv[â]la[n̄gâ]ḍi,<sup>1</sup> a girl of [Śikaṇḍapuram], (*who resides in*) the fifty-second house, one share.
55. To . . . . ., a girl of Parântakapuram, (*who resides in*) the fifty-third house, one share.
56. To Uṭṭa[ma]dâni, a girl of the same village, (*who resides in*) the fifty-fourth house, one share.
57. To . . . . ., a girl of the Arikulakêśari-Îśvara (*temple*) at Niyamam,<sup>2</sup> (*who resides in*) the fifty-fifth house, one share.
58. To Venkâḍu,<sup>3</sup> a girl of the same temple, (*who resides in*) the fifty-sixth house, one share.
59. To [Kûttâ]ḍi,<sup>4</sup> a girl of the same temple, (*who resides in*) the fifty-seventh house, one share.
60. To Śôṛaśûlâma[ni], a girl of the same temple, (*who resides in*) the fifty-eighth house, one share.
61. To [Pû]n[g]â[vi], a girl of Âyirattali, (*a quarter*) of the same village, (*who resides in*) the fifty-ninth house, one share.
62. To [N]âñ[jûri], a girl of the Arikulakêśari-Îśvara (*temple*) in the same village, (*who resides in*) the sixtieth house, one share.
63. To [Dê]vi, a girl of Âyirattali, (*a quarter*) of Niyamam, (*who resides in*) the sixty-first house, one share.
64. To Naṅgû[ri], a girl of the Tirumâgâlam (*temple*) at Ambar, (*who resides in*) the sixty-second house, one share.
65. To Râjarâji, a girl of the same temple, (*who resides in*) the sixty-third house, one share.
66. To [A]timâ[ni], a girl of the same temple, (*who resides in*) the sixty-fourth house, one share.

<sup>1</sup> This name is derived from Tiruvâlaṅgâḍu, the name of two Śaiva shrines, one of which is in the Mâyavaram tālluqa of the Tanjore district (Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 273), and the other, to which the *Periyapurāṇam* refers, near the Ârkôṇam Railway Station (*ibid.*, p. 159).

<sup>2</sup> This place may be identical with Parudi-Niyamam in the *Periyapurāṇam*.

<sup>3</sup> See page 253, note 1.

<sup>4</sup> This is the same as Ambalattâḍi, on which see page 256, note 7.

67. To U[daiyam], a girl of the Avaninârâyana-Viṇṇagar (*temple*) in the same village, (*who resides in*) the sixty-fifth house, one share.
68. To K[A]mak[ô]di, a girl of the Ti[rumâgâlam] (*temple*) in the same village, (*who resides in*) the sixty-sixth house, one share.
69. To Nichchal, a girl of the Mudubagavartaḷi (*temple*) in the same village, (*who resides in*) the sixty-seventh house, one share.
70. To Ku[p]pai, a girl of the Tiruviḷaṅgôyil (*temple*) at Kaḍambûr, (*who resides in*) the sixty-eighth house, one share.
71. To [Vidi]vi[daṅgi],<sup>1</sup> a girl of the same temple, (*who resides in*) the sixty-ninth house, one share.
72. To the younger Nakkam, a girl of the same temple, (*who resides in*) the seventieth house, one share.
73. To the elder Nakkam, a girl of the same temple, (*who resides in*) the seventy-first house, one share.
74. To Dha[raṇi]va[r]âhi, a girl of the Iṭṭâchchi-Îśvara (*temple*) in the same village, (*who resides in*) the seventy-second house, one share.
75. To Mādēvi, a girl of Tirumaraikkâḍu, (*who resides in*) the seventy-third house, one share.
76. To Ammâri, a girl of Viḍaiyapuram, (*who resides in*) the seventy-fourth house, one share.
77. To . . . . . tāppagai, a girl of Vêlûr, (*who resides in*) the seventy-fifth house, one share.
78. To Tiruntlaṅḍi,<sup>2</sup> a girl of Nayadīrapuram, (*who resides in*) the seventy-sixth house, one share.
79. To [M]â[nâba]raṇi, a girl of Vīrapuram, (*who resides in*) the seventy-seventh house, one share.
80. To Perratiru, a girl of the Tirumērraḷi (*temple*) at Pâchchil, (*who resides in*) the seventy-eighth house, one share.
81. To Śōṛam, a girl of the Tiruvâchchirâmam (*temple*)<sup>3</sup> in the same village, (*who resides in*) the seventy-ninth house, one share.
82. To Śeṅḷam, a girl of the Tirumērraḷi (*temple*) in the same village, (*who resides in*) the eightieth house, one share.
83. To . . . . , a girl of Vīrapuram, (*who resides in*) the eighty-first house, one share.
84. To Porikêsi, a girl of Tirukkollambûdûr, (*who resides in*) the eighty-second house, one share.
85. To Ârâ[yi]ra[m], a girl of the same village, (*who resides in*) the eighty-third house, one share.
86. To Tillaikkâtṭi, a girl of Karpagadâṇipuram, (*who resides in*) the eighty-fourth house, one share.
87. To Ârûr, a girl of the same village, (*who resides in*) the eighty-fifth house, one share.

<sup>1</sup> This is the feminine of Vidiḍaṅgan, on which see page 252, note 3.

<sup>2</sup> This name is derived from Nilakanṭha, an epithet of Śiva.

<sup>3</sup> The name of this temple is the source of Tiruvâsi, the name of a village near Śrīraṅgam on the northern bank of the Kolliḍam river. This follows from the inscriptions of the Śaiva temple at Tiruvâsi, the modern name of which is Śamivanéśvara, but which, in two of its Chôla inscriptions, is called Pâchchil-Tiruvâsīrâmam. The *Perjapudam* has the form Pâchchil-Âchchirâmam.

88. To Śāmuṇḍi, a girl of the same village, (*who resides in*) the eighty-sixth house, one share.

89. To [A]b[aiy]am, a girl of Taḷichchāttanguḍi, (*who resides in*) the eighty-seventh house, one share.

90. To Tirumāgālam, a girl of the Bra[hmakutt]am (*temple*) at Tañjāvūr, (*who resides in*) the eighty-eighth house, one share.

91. To [Pi]chchi, a girl of the same temple, (*who resides in*) the eighty-ninth house, one share.

92. To [Tiruvadi]ga[l], a girl of [Pa]llavanā[raṇapur]am, (*who resides in*) the ninetieth house, one share.

93. To Śāt[t]am, a girl of Tirumaraikkāḍu, (*who resides in*) the ninety-first house, one share.

94. To Tirumalai, a girl of the same village, (*who resides in*) the ninety-second house, one share.

95. To Vi[k]kira[ma]toṅgi,<sup>1</sup> a girl of the Lōkamahādēvi-Īśvara (*temple*) at Tiruvaīyāru, (*who resides in*) the first house of the northern row of the same temple street, one share.

96. To Pu[gaṛi], a girl of the same temple, (*who resides in*) the second house, one share.

97. To [M]ānikkam, a girl of Miraiyil, (*who resides in*) the third house, one share.

98. To [Mādēvi], a girl of Periyataḷichchēri, (*a quarter*) of Tiruvārūr, (*who resides in*) the fourth house, one share.

99. To Tirumūlaṭṭānam,<sup>2</sup> a girl of the same temple, (*who resides in*) the fifth house, one share.

100. To [Ārūr], a girl of the Brahmiśvara (*temple*) in the same village, (*who resides in*) the sixth house, one share.

101. To Kaṇḍiyūr,<sup>3</sup> a girl of Periyataḷichchēri, (*a quarter*) of the same village, (*who resides in*) the seventh house, one share.

102. To Āchcham, a girl of the Ulagiśvara (*temple*) in the same village, (*who resides in*) the eighth house, one share.

103. To Aravam, a girl of the Tiruvaraneri (*temple*) in the same village, (*who resides in*) the ninth house, one share.

104. To Ka[ra]mbiyam, a girl of the same temple, (*who resides in*) the tenth house, one share.

105. To Kaṇḍiyūr, a girl of Periyataḷichchēri, (*a quarter*) of the same village, (*who resides in*) the eleventh house, one share.

106. To [Vi]di[vi]daṅgi, a girl of the same temple, (*who resides in*) the twelfth house, one share.

107. To Inṇilavaṇji, a girl of the Avaninârâyana-Viṇṇagar (*temple*) at Ambar, (*who resides in*) the thirteenth house, one share.

<sup>1</sup> This name is derived from Vikramatuṅga, which must have been the surname of a royal personage.

<sup>2</sup> Tiruvārūr-Mūlaṭṭānam is mentioned in the *Periyapurāṇam*. In a Tamil and Sanskrit inscription which I have quoted on page 153, the Tyāgarājasvāmin temple at Tiruvārūr is called ஸ்ரீமாத் தீர்த்தவல்லி and श्रीयारक्षिपय मूलवसतिः. Accordingly, both the *Periyapurāṇam* and paragraph 99 of the present inscription presuppose the existence of the Tiruvārūr temple.

<sup>3</sup> This woman is named after a Śaiva shrine near Tañjāvūr (Mr. Sewall's *Lists of Antiquities*, Vol. I, p. 276), which is mentioned in the *Periyapurāṇam*.



103. To Marālaichehilambu, a girl of the same temple, (*who resides in*) the fourteenth house, one share.
109. To Śembou, a girl of the Tirumāgālam (*temple*) in the same village, (*who resides in*) the fifteenth house, one share.
110. To . . . , a girl of Tiruv[aiyāru], (*who resides in*) the sixteenth house, one share.
111. To Aiyāru, a girl of the same village, (*who resides in*) the seventeenth house, one share.
112. To [Tiru]ve[n]nā[va]l, a girl of the same village, (*who resides in*) the eighteenth house, one share.
113. To Umai, a girl of the Tiruvāchchirāmam (*temple*) at Pāchchil, (*who resides in*) the nineteenth house, one share.
114. To Perratiru, a girl of the Tentali (*temple*) at Paraiyāru, (*who resides in*) the twentieth house, one share.
115. To the younger Śrūdaiyāl, a girl of Killigudi, (*who resides in*) the twenty-first house, one share.
116. To the elder Śrūdaiyāl, a girl of the same village, (*who resides in*) the twenty-second house, one share.
117. To [O]lōkamātā, a girl of Talichchāttangudi, (*who resides in*) the twenty-third house, one share.
118. To Tiru, a girl of Pagavadiśēri, (*a quarter*) of Jananāthapuram, (*who resides in*) the twenty-fourth house, one share.
119. To Mādēvi, a girl of the Tañjaimāmanikkōyil (*temple*) at Tañjāvūr, (*who resides in*) the twenty-fifth house, one share.
120. To Kali, a girl of Talaiyālangādu, (*who resides in*) the twenty-sixth house, one share.
121. To Tiruppāva[n]am,<sup>1</sup> a girl of the Śrītāri-Vinnagar (*temple*) at Arapuram, (*who resides in*) the twenty-seventh house, one share.
122. To Marudamānikkam,<sup>2</sup> a girl of Karpagadānipuram, (*who resides in*) the twenty-eighth house, one share.
123. To Kar[pa]gamāni[k]kam, a girl of the same village, (*who resides in*) the twenty-ninth house, one share.
124. To Kayilāyam (*i.e.*, Kailāsa), a girl of the Tiru-Amaliśvara (*temple*) at Nannilam,<sup>3</sup> (*who resides in*) the thirtieth house, one share.
125. To Āchcham, a girl of Āyirattali, (*a quarter*) of Niyamam, (*who resides in*) the thirty-first house, one share.
126. To Parānderumān, a girl of the Tirumērrali (*temple*) at Pāchchil, (*who resides in*) the thirty-second house, one share.
127. To Śōṛakulasundari, a girl of the Vadataḷi (*temple*) at Paraiyāru, (*who resides in*) the thirty-third house, one share.

<sup>1</sup> This woman is called after a place of the same name, which belongs to the Madura district; see Mr. Sewell's *List of Antiquities*, Vol. I, p. 298. It is mentioned as Pūvanam in the *Periyapurāṇam*.

<sup>2</sup> Compare page 259, note 4.

<sup>3</sup> This is now the head-quarters of a tālūqa in the Tanjore district. Sundaramūrti's *Dēvānam* mentions "the large temple" "Pūvā-gudi" at Nannilam, the building of which is ascribed to the ancient Chōla king Kō-Śōngappān; see *Ind. Ant.*, Vol. XXII, p. 64.

128. To Âḍavallāḷ,<sup>1</sup> a girl of the Pagaiviḍai-Īśvara (*temple*) at Paruvûr, (*who resides in*) the thirty-fourth house, one share.

129. To I[ḷa]ṅgôyil,<sup>2</sup> a girl of the Na[ndi-Īśva]ra (*temple*) at [Kaḍam]bûr, (*who resides in*) the thirty-fifth house, one share.

130. To [A]rivâtṭi, a girl of the M[ah]âdêvi-Īśvara (*temple*), (*who resides in*) the thirty-sixth house, one share.

131. To Mâdêvadigaḷ, a girl of the Eriyûrnâṭṭuttaḷi (*temple*) at Tañjâvûr, (*who resides in*) the thirty-seventh house, one share.

132. To [Po]ṇ[ṇâla]ma[ndâl], a girl of the Vikramavijaya-Īśvara (*temple*) at Jananâthapuram, (*who resides in*) the thirty-eighth house, one share.

133. To [Kârâyil],<sup>3</sup> a girl of the Śrī[pûdi-Vinṇaga]r (*temple*) at Pâmbuṇi, (*who resides in*) the thirty-ninth house, one share.

134. To Tiruvaiyâru, a girl of . . . . . , (*who resides in*) the fortieth house, one share.

135. To Aiyâru, a girl of Âyirattali, (*who resides in*) the forty-first house, one share.

136. To Perramai, a girl of the [Ni]raimadi-Īśvara (*temple*), (*who resides in*) the forty-second house, one share.

137. To [M]âri, a girl of Tirumaraikkâḍu, (*who resides in*) the forty-third house, one share.

138. To Tiru, a girl of the Vikramavijaya-Īśvara (*temple*) at Jananâthapuram, (*who resides in*) the forty-fourth house, one share.

139. To Na[ndi-Eru]m[â]ṇ, a girl of the same temple, (*who resides in*) the forty-fifth house, one share.

140. To [Tillaikka]r[aiśu], a girl of the Tiruvamalīśvara (*temple*) at Pâchchil, (*who resides in*) the forty-sixth house, one share.

141. To [U]ṇ[ai], a girl of the Tiruvâchchirâmam (*temple*) in the same village, (*who resides in*) the forty-seventh house, one share.

142. To Śīri[y]âl, a girl of the M[ah]âdêvi-Īśvara (*temple*), (*who resides in*) the forty-eighth house, one share.

143. To Âchcham, a girl of Tiruviḍaimarudil, (*who resides in*) the forty-ninth house, one share.

144. To Kâḍugâl, a girl of the same village, (*who resides in*) the fiftieth house, one share.

145. To Pañ[cha]vaṇmâdêvi, a girl of the same village, (*who resides in*) the fifty-first house, one share.

146. To Śīkaṇḍi, a girl of the same village, (*who resides in*) the fifty-second house, one share.

147. To [Ka]llarai, a girl of the same village, (*who resides in*) the fifty-third house, one share.

<sup>1</sup> This is the feminine of Âḍavallân, the name of one of the images in the Tañjâvûr temple; see No. 42.

<sup>2</sup> This woman may be named after the Tiruviḷaṅgôyil temple at Kaḍambûr (see paragraph 70), or after the Iḷaṅgôyil temple at Miyaichêr, which is mentioned in the *Periyapurânam*.

<sup>3</sup> The place after which this woman is called, appears to be identical with Kârâyil in the *Periyapurânam*. The name Kârâyil-Eduttapâdam in No. 27, paragraph 1, and on page 131, note 5, text line 9, is derived from the image in the Śaiva shrine at Kârâyil; compare page 257, note 1.

148. To [Śi]ttiravalli, a girl of the Śrītāri-Viṇṇagar (*temple*) at Arapuram, (*who resides in*) the fifty-fourth house, one share.

149. To Nallār, a girl of the Nigaṅgi-Īśvara (*temple*) in the same village, (*who resides in*) the fifty-fifth house, one share.

150. To [Peruvaṛi], a girl of the same temple, (*who resides in*) the fifty-sixth house, one share.

151. To Śemāṇi, a girl of the Tiruviṅṅōyil (*temple*) at Kaḍambūr, (*who resides in*) the fifty-seventh house, one share.

152. To [K]ōṇadi, a girl of the same temple, (*who resides in*) the fifty-eighth house, one share.

153. To [Nam]bu[gari], a girl of the Tiruvaraneri-Īśvara (*temple*) at Tiruvārūr, (*who resides in*) the fifty-ninth house, one share.

154. To Tirumṭlaṭṭāṇam, a girl of Periyataḷichchēri, (*a quarter*) of the same village, (*who resides in*) the sixtieth house, one share.

155. To [Sōma]nādi, a girl of the Brahmīśvara (*temple*) in the same village, (*who resides in*) the sixty-first house, one share.

156. To I[rāmi], a girl of Periyataḷichchēri, (*a quarter*) of the same village, (*who resides in*) the sixty-second house, one share.

157. To Ech[chuma]ṇḍai, a girl of the Brahmīśvara (*temple*) in the same village, (*who resides in*) the sixty-third house, one share.

158. To Sun[da]ra-Śōṛi, a girl of the Tirumaṇḍali (*temple*)<sup>1</sup> in the same village, (*who resides in*) the sixty-fourth house, one share.

159. To Pandal, a girl of the Ulagīśvara (*temple*) in the same village, (*who resides in*) the sixty-fifth house, one share.

160. To [Kā]mi, a girl of the Avaṇinārāyaṇa-Viṇṇagar (*temple*) at Ambar, (*who resides in*) the sixty-sixth house, one share.

161. To Āś[āra]paṇja[ri], a girl of the same temple, (*who resides in*) the sixty-seventh house, one share.

162. To [Ē]ka[viri], a girl of the Mudubaḡavartali (*temple*) in the same village, (*who resides in*) the sixty-eighth house, one share.

163. To . . . . ., a girl of the same temple, (*who resides in*) the sixty-ninth house, one share.

164. To Śaṅgam, a girl of the same temple, (*who resides in*) the seventieth house, one share.

165. To [Kaṇḍam], a girl of Tiruvaiyāru, (*who resides in*) the seventy-first house, one share.

166. To [Pā]vai, a girl of the same village, (*who resides in*) the seventy-second house, one share.

167. To Tuṭṭi, a girl of Avaniya[maḍar]pa[pu]ram, (*a quarter*) of Paṇuvūr, (*who resides in*) the seventy-third house, one share.

168. To Arikulakēsari, a girl of the Pagaividai-Īśvara (*temple*) in the same village, (*who resides in*) the seventy-fourth house, one share.

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<sup>1</sup> In the *Periappurāṇam*, this temple is called திருவாருப்பாவையுண்மண்டளி, "the mud temple in which Paravai (see p. 152) stayed, at Tiruvārūr."

169. To Kulamâ[u], a girl of the [Puga]r[madi-î]śvara (temple) at . . n[du]li, (who resides in) the seventy-fifth house, one share.

170. To Ka[ru]m[ânik]kam, a girl of the same temple, (who resides in) the seventy-sixth house, one share.

171. To Na[ga]ra[t]tâl, a girl of Puraiyâchchêri, (who resides in) the seventy-seventh house, one share.

172. To Śa[n]diram, a girl of Âyirattali, (a quarter) of Niyamam, (who resides in) the seventy-eighth house, one share.

173. To [Va]ḍavâyil,<sup>1</sup> a girl of the Arikulakêśari-Îśvara (temple) in the same village, (who resides in) the seventy-ninth house, one share.

174. To Parânderumân, a girl of the Nripakêśari-Îśvara (temple) in the same village, (who resides in) the eightieth house, one share.

175. To Tiru[v]êṅgaḍam,<sup>2</sup> a girl of the Śa[n]diramallîśvara (temple) in the same village, (who resides in) the eighty-first house, one share.

176. To Śarpadêvi, a girl of the Arikulakêśari-Îśvara (temple) in the same village, (who resides in) the eighty-second house, one share.

177. To Âmâ[t]târ, a girl of the Tirumêrrali (temple) at Nannilam, (who resides in) the eighty-third house, one share.

178. To Ūdâri, a girl of [Kâvi]rippâmbaṭṭanam,<sup>3</sup> (who resides in) the eighty-fourth house, one share.

179. To [Śilaśûlâmaṇi], a girl of the [Araiyerum]ân[ta]li (temple) at Pa[rai-y]â[ru], (who resides in) the eighty-fifth house, one share.

180. To Vikki[ra]mâditti,<sup>4</sup> a girl of Avaninârâyanapuram, (a quarter) of the same village, (who resides in) the eighty-sixth house, one share.

181. To Tillainiraindâl, a girl of the same village, (who resides in) the eighty-seventh house, one share.

182. To [Naya]naval[li], a girl of the Vaḍatali (temple) in the same village, (who resides in) the eighty-eighth house, one share.

183. To Perratiru, a girl of the same temple, (who resides in) the eighty-ninth house, one share.

184. To Madanava[li]li, a girl of the Mallîśvara (temple) at Âyirattali, (who resides in) the ninetieth house, one share.

185. To Eḍuttapâdam, a girl of Karuppâr, (who resides in) the ninety-first house, one share.

186. To [Mînavan]mâ[d]ê[vi], a girl of Vî[rapuram], (who resides in) the ninety-second house, one share.

187. To Mûvargaṇḍi, a girl of the [Brahmî]śvara (temple) at Tiruvârûr, (who resides in) the first house of the southern row of the [temple street on the north (of the temple)], one share.

<sup>1</sup> This woman appears to be called after Vaḍa-Mullai-Vâyil, a Śaiva shrine which is referred to in the *Periyapurāṇam* and which is identical with Tirumullavâyil in the Chingleput district; see Mr. Sewall's *Lists of Antiquities*, Vol. I, p. 176. The adjective *vaḍa*, 'northern,' is prefixed to this name, in order to distinguish it from Tirumullaivâyil, a seaport in the Śīrgāri (Shiyali) tālluqa of the Tanjore district, which is also mentioned in the *Periyapurāṇam*.

<sup>2</sup> Vêṅgaḍam is the Tamil name of the holy mountain (Tirumalai) near Tirupati.

<sup>3</sup> This is the full Tamil name of Kâvērippaṭṭanam at the mouth of the Kâvēri river.

<sup>4</sup> This name is derived from the Sanskrit name Vikramāditya.

188. To Śīruḍaiyaḷ, a girl of the Tirukkârôṇam (*temple*) at Nâgapattanam, (*who resides in*) the second house, one share.

189. To Tiru, a girl of the Nigalaṅgi-Îśvara (*temple*) at Arapuram, (*who resides in*) the third house, one share.

190. To Perratiru, a girl of the Gu[ṇa]vati-Îśvara (*temple*) at Kôṭṭûr,<sup>1</sup> (*who resides in*) the fourth house, one share.

191. To [Pā]l, a girl of the Śrîpādi-Vinnagar (*temple*) at Pā[mbuṇi], (*who resides in*) the fifth house, one share.

192. To [Kar]pagadāṇi, a girl of Karpagadāṇipuram, (*who resides in*) the sixth house, one share.

193. To Pandal, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the seventh house, one share.

194. To . . . , a girl of the same village, (*who resides in*) the eighth house, one share.

195. To Am[bal]am, a girl of Taḷichchâttaṅguḍi, (*who resides in*) the ninth house, one share.

196. To Viraiyâchchilai, a girl of [Periyataḷi]chchêri, (*a quarter*) of [Tiruv]â[rûr], (*who resides in*) the tenth house, one share.

197. To Aṇa[va]ratasundari, a girl of Âyirattali, (*who resides in*) the eleventh house, one share.

198. To Râja[śâlâ]maṇi, a girl of the same village, (*who resides in*) the twelfth house, one share.

199. To Ara[n]eri, a girl of Nayadîrapuram, (*who resides in*) the thirteenth house, one share.

200. To [Paṭ]ṭam, a girl of [Â]yi[rattali], (*who resides in*) the fourteenth house, one share.

201. To I[la]ṅgâ, a girl of the same village, (*who resides in*) the fifteenth house, one share.

202. To [M]ô[ḍi], a girl of the Arumôri-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the sixteenth house, one share.

203. To [Karu]vâr,<sup>2</sup> a girl of the same village, (*who resides in*) the seventeenth house, one share.

204. To [Ti]ru[vâ]ṇaikkâvi,<sup>3</sup> a girl of the Parântaka-Îśvara (*temple*), (*who resides in*) the eighteenth house, one share.

205. To Aravam, a girl of Tiruvaiyâru, (*who resides in*) the nineteenth house, one share.

206. To Sundari, a girl of the Pañchavanm[a h]âdêvi-Îśvara (*temple*) at Kôṭṭûr, (*who resides in*) the twentieth house, one share.

207. To Nambâṇḍi, a girl of the same temple, (*who resides in*) the twenty-first house, one share.

<sup>1</sup> This place is mentioned in the *Periyapurâṇam*. Mr. Sewell (*Lists of Antiquities*, Vol. I, p. 273) gives Kôṭṭûr (properly Kôṭṭûr) as the name of a village in the Kumbhakôṇam tâlluqa.

<sup>2</sup> This is the name of a town in the Coimbatore district; see Vol. I, p. 106, note 2. According to the inscriptions in the Karuvâr temple, the town was also called Muḍivaraṅgu-Śôrapuram, and the name of the temple was Tiruvâṇilai Mahâdêvar, "the lord of the sacred cow-stable." Both Karuvâr and Tiruvâṇilai are mentioned in the *Periyapurâṇam*. The modern designation of the temple, Paṣupatiśvara, is a Sânskrit rendering of Tiruvâṇilai Mahâdêvar.

<sup>3</sup> This name is derived from Tiruvâṇaikkâ, the ancient Tamil name of the Jambukêśvara temple; see page 238.

208. To Umai, a girl of the same temple, (*who resides in*) the twenty-second house, one share.

209. To [Tiṭ]t[ai]chchê[ri], a girl of the same temple, (*who resides in*) the twenty-third house, one share.

210. To Umai, a girl of the same temple, (*who resides in*) the twenty-fourth house, one share.

211. To [Śi]ttiravalli, a girl of the Tiruvaraneri-Īśvara (*temple*) at Tiruvârûr, (*who resides in*) the twenty-fifth house, one share.

212. To [Pi]ch[chi], a girl of Âyirattali, (*who resides in*) the twenty-sixth house, one share.

213. To Perratiru, a girl of the PugaĪśvara (*temple*) at Vidaiyapuram, (*who resides in*) the twenty-seventh house, one share.

214. To Śikaṇḍi, a girl of the Tirumaṇḍali (*temple*) at Tiruvârûr, (*who resides in*) the twenty-eighth house, one share.

215. To Kundav[ai], a girl of the same temple, (*who resides in*) the twenty-ninth house, one share.

216. To Pâkkari, a girl of the Mallīśvara (*temple*) at Âyirattali, (*who resides in*) the thirtieth house, one share.

217. To Poṇ, a girl of the Brahmīśvara (*temple*) at Tiruvârûr, (*who resides in*) the thirty-first house, one share.

218. To [Po]rkumaraṇ, a girl of the Vikramavijaya-Īśvara (*temple*) at Jananâthapuram, (*who resides in*) the thirty-second house, one share.

219. To Sômakôṇ, a girl of the Parântaka-Īśvara (*temple*), (*who resides in*) the thirty-third house, one share.

220. To Êkavîri, a girl of the Arumoṛi-Īśvara (*temple*) at Tiruvârûr, (*who resides in*) the thirty-fourth house, one share.

221. To [D]êvi, a girl of Âyirattali, (*who resides in*) the thirty-fifth house, one share.

222. To Tiruvaḍigal, a girl of the same village, (*who resides in*) the thirty-sixth house, one share.

223. To the dark Tiruvaḍi,<sup>1</sup> a girl of the same village, (*who resides in*) the thirty-seventh house, one share.

224. To Kaṇḍarâchchi, a girl of Tiruvêdiguḍi,<sup>2</sup> (*who resides in*) the thirty-eighth house, one share.

225. To Kulamâ[ni]kkam, a girl of the same village, (*who resides in*) the thirty-ninth house, one share.

226. To . . . . ., a girl of Ârruttali, (*who resides in*) the fortieth house, one share.

227. To Vêmbi, a girl of the same village, (*who resides in*) the forty-first house, one share.

228. To Poṛkêśi, a girl of the [Ni]ṛaimadi-Īśvara (*temple*), (*who resides in*) the forty-second house, one share.

<sup>1</sup> The complexion of this woman is stated in order to distinguish her from her fairer namesake in the preceding paragraph, just as, in three other cases (paragraphs 72 f., 115 f. and 237 f.), two bearers of the same name are distinguished by the epithets 'younger' and 'elder.'

<sup>2</sup> This place is mentioned as Vêdiguḍi in the *Periyapurânam*, and is perhaps identical with Tiruvêdik-kuḍi in the *Taṇjâvûr tâlluqa*; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 279.

229. To Orriyâr,<sup>1</sup> a girl of Tiruchchôrrutturai, (*who resides in*) the forty-third house, one share.

230. To . . . , a girl of Tirumaraikkâdu, (*who resides in*) the forty-fourth house, one share.

231. To Śaṅgâṇi, a girl of the Tirumêrraḷi (*temple*) at Nannilam, (*who resides in*) the forty-fifth house, one share.

232. To Eri, a girl of the Tiru-Amaliśvara (*temple*) in the same village, (*who resides in*) the forty-sixth house, one share.

233. To Pāvaṇam, a girl of Uttamadâṇipuram, (*who resides in*) the forty-seventh house, one share.

234. To Aḍigaḷ, a girl of Âyirattali, (*a quarter*) of Niyamam, (*who resides in*) the forty-eighth house, one share.

235. To N[ī]raṇi-Pavaṇakkunru, a girl of the Arai[y]erumântali (*temple*) at [Paṇaiy]âru, (*who resides in*) the forty-ninth house, one share.

236. To A[ru]moṇi, a girl of the same temple, (*who resides in*) the fiftieth house, one share.

237. To Âchcham, a girl of the Tēntali (*temple*) in the same village, (*who resides in*) the fifty-first house, one share.

238. To the younger Âchcham, a girl of the same temple, (*who resides in*) the fifty-second house, one share.

239. To Amudam, a girl of the Vaḍatali (*temple*) in the same village, (*who resides in*) the fifty-third house, one share.

240. To Śūlāmaṇi, a girl of the same temple, (*who resides in*) the fifty-fourth house, one share.

241. To Êkavīri, a girl of the same temple, (*who resides in*) the fifty-fifth house, one share.

242. To Virâṇi, a girl of the Muḷḷûrnakkantali (*temple*) in the same village, (*who resides in*) the fifty-sixth house, one share.

243. To Oruppanai, a girl of the same temple, (*who resides in*) the fifty-seventh house, one share.

244. To Kanna[radê]vi, a girl of Korramangalam, (*who resides in*) the fifty-eighth house, one share.

245. To Kanavadi, a girl of Tiruttēṅgûr, (*who resides in*) the fifty-ninth house, one share.

246. To Eṭṭi, a girl of Śellûr, (*who resides in*) the sixtieth house, one share.

247. To Ambalakkūtti, a girl of Tiruvaiyâru, (*who resides in*) the sixty-first house, one share.

248. To Anantam, a girl of Śēṇāmugam, (*a quarter*) of Nāgapattānam, (*who resides in*) the sixty-second house, one share.

249. To [Varuvâ]ni[lai], a girl of the Taṇjaimāmaṇikkôyil (*temple*) at Taṇjāvûr, (*who resides in*) the sixty-third house, one share.

250. To Śidêvi, a girl of the Lōkamahâdêvi-Īśvara (*temple*), (*who resides in*) the sixty-fourth house, one share.

<sup>1</sup> This woman owes her name to Tiruvorriyâr, a village to the north of Madras, which is mentioned in the *Periappurāṇam*. The Âdhipurīśvara temple at Tiruvorriyâr contains some Chôla inscriptions. The names of the village and of its temple are derived from *orri* (Tamil) and *adhi* (Sanskrit), 'a mortgage.'

251. To Eruvanai, a girl of Parāntakapuram, (*who resides in*) the sixty-fifth house, one share.
252. To Pon, a girl of Tiruvaivāru, (*who resides in*) the sixty-sixth house, one share.
253. To Paruvār, a girl of the Pagaividai-Īśvara (*temple*) at Paruvār, (*who resides in*) the sixty-seventh house, one share.
254. To Śivadēvi, a girl of the Ittāchchi-Īśvara (*temple*) at Kaḍambūr, (*who resides in*) the sixty-eighth house, one share.
255. To Śīkurugār, a girl of Periyatalichchēri, (*a quarter*) of Tiruvārūr, (*who resides in*) the sixty-ninth house, one share.
256. To Śaṅgāṇi, a girl of the Tirumērraḷi (*temple*) at Nannilam, (*who resides in*) the seventieth house, one share.
257. To Śembi[ya]nmâdê[vi], a girl of Tiruvidaimarudil, (*who resides in*) the seventy-first house, one share.
258. To Kāmâmôgi, a girl of the Jayabhīmataḷi (*temple*) at Tañjāvūr, (*who resides in*) the seventy-second house, one share.
259. To [Po]nnāli, a girl of Periyatalichchēri, (*a quarter*) of Tiruvārūr, (*who resides in*) the seventy-third house, one share.
260. To Vīrasikhāma[ṇi], a girl of the Nṛipakēsari-Īśvara (*temple*) at Niyamam, (*who resides in*) the seventy-fourth house, one share.
261. To Ārūr, a girl of the Śrīpādi-Viṇṇagar (*temple*) at Pāmbuṇi, (*who resides in*) the seventy-fifth house, one share.
262. To Vīrab[ô]gi, a girl of Talaiyālaṅgādu, (*who resides in*) the seventy-sixth house, one share.
263. To Ponnambalam, a girl of the same village, (*who resides in*) the seventy-seventh house, one share.
264. To Oruppanai, a girl of the Vaḍataḷi (*temple*) at Paraiyāru, (*who resides in*) the seventy-eighth house, one share.
265. To Umai, a girl of the Tiruviḷaṅgōyil (*temple*) at Kaḍambūr, (*who resides in*) the seventy-ninth house, one share.
266. To Araṅgam,<sup>1</sup> a girl of [K]āvirippūmbaṭṭaṇam, (*who resides in*) the eightieth house, one share.
267. To Perratiru, a girl of the Mudubagavartaḷi (*temple*) at Ambar, (*who resides in*) the eighty-first house, one share.
268. To Rājarāji, a girl of Tiruvidaimarudil, (*who resides in*) the eighty-second house, one share.
269. To Mūñji, a girl of the Tiruvamaliśvara (*temple*) at Pāchchil, (*who resides in*) the eighty-third house, one share.
270. To Poru[āli], a girl of Periyatalichchēri, (*a quarter*) of Tiruvārūr, (*who resides in*) the eighty-fourth house, one share.
271. To Ti[g]aimā[ṇi]kkam, a girl of the Ulagiśvara (*temple*) in the same village, (*who resides in*) the eighty-fifth house, one share.
272. To Śeyyapādam, a girl of the Mudubagavartaḷi (*temple*) at [Ambar], (*who resides in*) the eighty-sixth house, one share.
273. To Aiy[āli], a girl of [Vir]ālūr, (*who resides in*) the eighty-seventh house, one share.

<sup>1</sup> This is a Tamil form of Raṅgam or Śrīraṅgam near Trichinopoly.



274. To [Nam]bu[gamari], a girl of Naḍuviltaliḥ[chêri], (*a quarter*) of Nāgapattanam. (*who resides in*) the eighty-eighth house, one share.

275. To [A]rai[y]am, a girl of the Kômākkam[bhī]śvara (*temple*), (*who resides in*) the eighty-ninth house, one share.

276. To Nit[taṅ]jai, a girl of the Tirumaṇḍali (*temple*) at Tiruvârûr, (*who resides in*) the ninetieth house, one share.

277. To Śīriya-Umai, a girl of the Parântaka-Îśvara (*temple*), (*who resides in*) the ninety-first house, one share.

278. To Kāmāmōgi, a girl of the Jayabhîmataḷi (*temple*) at Tañjâvûr, (*who resides in*) the ninety-second house, one share.

279. To [Ti]ruvaṛagu, a girl of the Tañjaimâmanikkôyil (*temple*) in the same city, (*who resides in*) the ninety-third house, one share.

280. To Śeyya-Śô[ra]m, a girl of Tirukkoḷambâdûr, (*who resides in*) the ninety-fourth house, one share.

281. To Tirukku[ra]vi, a girl of Kaḍambûr, (*who resides in*) the ninety-fifth house, one share.

282. To [Irâmi], a girl of the Tirukkârôṇam (*temple*) at Nāgapattanam, (*who resides in*) the first house of the northern row of the temple street on the north (*of the temple*), one share.

283. To Karraḷi, a girl of the same temple, (*who resides in*) the second house, one share.

284. To [Kaṇṇam], a girl of the same temple, (*who resides in*) the third house, one share.

285. To U[t]tama[su]ndari, a girl of the Pañchavaṇmahâdêvi-Îśvara (*temple*) at Kôttûr, (*who resides in*) the fourth house, one share.

286. To [Kuñ]ja[ramalli], a girl of the Ava[nik]ê[sa]ri-Îśvara (*temple*) at [A]n[da]li, (*who resides in*) the fifth house, one share.

287. To Śeyyapâdam, a girl of Karpagadâṇipuram, (*who resides in*) the sixth house, one share.

288. To [Śi]riya-[Ara]vam, a girl of Periyataliḥchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the seventh house, one share.

289. To Śilâśûḷamani, a girl of the Vâḍatali (*temple*) at Paraiyâru, (*who resides in*) the eighth house, one share.

290. To A[panti], a girl of V[êḷ]âr, (*who resides in*) the ninth house, one share.

291. To Porkâ[li], a girl of the Tirup[pâḍali]-Îśvara (*temple*) at [P]âmbu[ṇi], (*who resides in*) the tenth house, one share.

292. To Â[râ]-amudu, a girl of Uttamadâṇipuram, (*who resides in*) the eleventh house, one share.

293. To Venkâḍu, a girl of Âyirattali, (*who resides in*) the twelfth house, one share.

294. To [P]orkôyil-Tillai-Aṛagi, a girl of the same village, (*who resides in*) the thirteenth house, one share.

295. To [Okkûri], a girl of Uttamadâṇipuram, (*who resides in*) the fourteenth house, one share.

296. To Aṅgi, a girl of Âyirattali, (*who resides in*) the fifteenth house, one share.

297. To [Puga]lô[gamânikk]am,<sup>1</sup> a girl of the Arumôṇi-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the sixteenth house, one share.

<sup>1</sup> *Pugaḷa* is probably a corruption of the Sanskrit *bhūlōka*; *mânikkam* is a Tamil form of *mânikya*, 'a ruby.'

298. To [D]êva[di], a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the seventeenth house, one share.

299. To [Kûṭ]tâḍi, a girl of the Guṇava[ti]-Îśvara (*temple*) at Kôṭṭâr, (*who resides in*) the eighteenth house, one share.

300. To . . . . ., a girl of the Mahâdêvi-Îśvara (*temple*), (*who resides in*) the nineteenth house, one share.

301. To Pâkkari, a girl of Taḷichchâttaṅguḍi, (*who resides in*) the twentieth house, one share.

302. To E[ra]ṇadê[vi], a girl of the Pañchavaṇmahâdêvi-Îśvara (*temple*) at Kôṭṭâr, (*who resides in*) the twenty-first house, one share.

303. To [Na]m[binan]gai, a girl of the Tiruppugari-Îśvara (*temple*) at Viḍaiyapuram, (*who resides in*) the twenty-second house, one share.

304. To [Śi]pat[ṭâli],<sup>1</sup> a girl of the Pañchavaṇmahâdêvi-Îśvara (*temple*) at Kôṭṭâr, (*who resides in*) the twenty-third house, one share.

305. To Kuñjaramal[li], a girl of the same temple, (*who resides in*) the twenty-fourth house, one share.

306. To K[â]râyil, a girl of the Pugarîśvara (*temple*) at Viḍaiyapuram, (*who resides in*) the twenty-fifth house, one share.

307. To Kâmuttiri, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the twenty-sixth house, one share.

308. To [Ka]ri[ya-A]ravam, a girl of Nayadîrapuram, (*who resides in*) the twenty-seventh house, one share.

309. To Na[mbi]yamai, a girl of the Avaninârâyana-Viṇṇagar (*temple*) at Ambar, (*who resides in*) the twenty-eighth house, one share.

310. To Karuvûr, a girl of the Tirumaṇḍali-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the twenty-ninth house, one share.

311. To Śembon, a girl of the Tirumâgâlam (*temple*) at Ambar, (*who resides in*) the thirtieth house, one share.

312. To [P]orcheyyâl, a girl of the Mallîśvara (*temple*) at Âyirattali, (*who resides in*) the thirty-first house, one share.

313. To [Paṭṭati]ru, a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the thirty-second house, one share.

314. To Venkâḍu, a girl of Tiruvidaimarudil, (*who resides in*) the thirty-third house, one share.

315. To Muru[n]gai, a girl of the Nigalaṅgi-Îśvara (*temple*) at Arapuram, (*who resides in*) the thirty-fourth house, one share.

316. To Or[riyûr], a girl of Âyirattali, (*who resides in*) the thirty-fifth house, one share.

317. To [Âḍal]-Aragi, a girl of the same village, (*who resides in*) the thirty-sixth house, one share.

318. To Ku[mâra]ḍi, a girl of the same village, (*who resides in*) the thirty-seventh house, one share.

319. To Nañ[g]â[li], a girl of Tiruvêdiguḍi, (*who resides in*) the thirty-eighth house, one share.

<sup>1</sup> On Paṭṭali see p. 279, note 1. The prefix *st* is one of the Tamil forms of the Sanskrit *stri*; compare Śikaṇḍi, Śidêvi, Śikurugûr in this inscription, and Śtyârûr in No. 65, paragraph 21.

320. To [T]iribū[vaṇamād]ēvi, a girl of the Parāntaka-Īśvara (*temple*), (*who resides in*) the thirty-ninth house, one share.

321. To Irāmi, a girl of [Ā]rru[ttali], (*who resides in*) the fortieth house, one share.

322. To Śirudaik[ka]ṛal,<sup>1</sup> a girl of the [Ni]raimadi-Īśvara (*temple*), (*who resides in*) the forty-first house, one share.

323. To Ma[r]ai[kkā]du, a girl of Tiruchchōrrutturai, (*who resides in*) the forty-second house, one share.

324. To Umai, a girl of Tirukkoḷlambūdūr, (*who resides in*) the forty-third house, one share.

325. To Ilavam, a girl of the Tiruvamaliśvara (*temple*) at Nannilam, (*who resides in*) the forty-fourth house, one share.

326. To [Orriyū]r, a girl of the Tirumērrali (*temple*) in the same village, (*who resides in*) the forty-fifth house, one share.

327. To Śāramāḷi[vi], a girl of the Tiruvamaliśvara (*temple*), (*who resides in*) the forty-sixth house, one share.

328. To Āḍavallāḷ, a girl of [Āyirat]ta[li], (*a quarter*) of [Niyamam], (*who resides in*) the forty-seventh house, one share.

329. To Na[m]bi[yamai], a girl of the [Śan]diramalli-Īśvara (*temple*) in the same village, (*who resides in*) the forty-eighth house, one share.

330. To [Amu]dam, a girl of the [Arai]e[ru]m[ān]ta[li] (*temple*) at Paraiyāru, (*who resides in*) the forty-ninth house, one share.

331. To Śīdēvi, a girl of the Mudu[bagavartali] (*temple*) at [Ambar], (*who resides in*) the fiftieth house, one share.

332. To Piṭṭi, a girl of the Tentali (*temple*) at Paraiyāru, (*who resides in*) the fifty-first house, one share.

333. To I[rāmi], a girl of the Vadataḷi (*temple*) in the same village, (*who resides in*) the fifty-second house, one share.

334. To [Śi]ṅgadi, a girl of the same temple, (*who resides in*) the fifty-third house, one share.

335. To Śilāśāḷamāṇi, a girl of the same temple, (*who resides in*) the fifty-fourth house, one share.

336. To Kōyil, a girl of the Śaṅgiśvara (*temple*) in the same village, (*who resides in*) the fifty-fifth house, one share.

337. To [Ma]laiya[mān], a girl of the Muḷḷūrnakkantaḷi (*temple*) in the same village, (*who resides in*) the fifty-sixth house, one share.

338. To Aiyāru, a girl of [Avaṇin]ārāyaṇapuram, (*who resides in*) the fifty-seventh house, one share.

339. To Nakkam, a girl of Tiru[n]ettānam, (*who resides in*) the fifty-eighth house, one share.

340. To [Pe]rra[mai], a girl of Tiruttēngūr, (*who resides in*) the fifty-ninth house, one share.

341. To [Paṇippili], a girl of the Tiruvamaliśvara (*temple*) at Nannilam, (*who resides in*) the sixtieth house, one share.

342. To [Pa]ttali, a girl of the Ulagiśvara (*temple*) at Tiruvārūr, (*who resides in*) the sixty-first house, one share.

<sup>1</sup> See page 256, note 9.

343. To Man[ra]mudaiyâl,<sup>1</sup> a girl of the Eriyûrnâttuttali (temple) at Tañjâvûr, (who resides in) the sixty-second house, one share.

344. To Ku[p]pai, a girl of Vê[lûr], (who resides in) the sixty-third house, one share.

345. To Âdi[t]ti, a girl of the Pagaividai-Îśvara (temple) at Paṇuvûr, (who resides in) the sixty-fourth house, one share.

346. To Nakkam, a girl of the Arikulakêśari-Îśvara (temple) at Niyamam, (who resides in) the sixty-fifth house, one share.

347. To [Vi]llava[ṇmâdêvi], a girl of Periyatalichchêri, (a quarter) of Tiruvârûr, (who resides in) the sixty-sixth house, one share.

348. To Eḍuttapâdam, a girl of the Mudubagavartali (temple) at Ambar, (who resides in) the sixty-seventh house, one share.

349. To Pûmi (i.e., Bhûmi), a girl of the [Nandî]śvara (temple) at Kaḍambûr, (who resides in) the sixty-eighth house, one share.

350. To Tiruvaḍigal, a girl of Tiruvaiyâru, (who resides in) the sixty-ninth house, one share.

351. To Tûdu[vi], a girl of the [Brahma]kuttam (temple) at Tañjâvûr, (who resides in) the seventieth house, one share.

352. To Maṛalaichchilambu, a girl of [Kaṇ]j[âra]nagaram, (who resides in) the seventy-first house, one share.

353. To [Pe]r[ratiru], a girl of Avaniyamada[ṛpapu]ram, (a quarter) of Paṇuvûr, (who resides in) the seventy-second house, one share.

354. To [Puga]lôgamâṇikkam, a girl of the Lôkamahâdêvi-Îśvara (temple), (who resides in) the seventy-third house, one share.

355. To Sundari, a girl of the Śrîpâdi-Viṇṇagar (temple) at Pâmbuṇi, (who resides in) the seventy-fourth house, one share.

356. To Mâdêvi, a girl of the [Tirukkârôṇam] (temple) at Nâgapattanam, (who resides in) the seventy-fifth house, one share.

357. To Ponnambalam, a girl of Kiḷliguḍi, (who resides in) the seventy-sixth house, one share.

358. To . . . , a girl of Tiruviḍaimarudil, (who resides in) the seventy-seventh house, one share.

359. To Vêmbi, a girl of Periyatalichchêri, (a quarter) of Tiruvârûr, (who resides in) the seventy-eighth house, one share.

360. To [Pugalô]gamâṇikkam, a girl of Tiruviḍaimarudil, (who resides in) the seventy-ninth house, one share.

361. To K[âr]aik[kâ]l,<sup>2</sup> a girl of the same village, (who resides in) the eightieth house, one share.

362. To Vîra-Śôri, a girl of the Arikulakêśari-Îśvara (temple) at Niyamam, (who resides in) the eighty-first house, one share.

<sup>1</sup> Manram is the same as manru, 'a hall,' which is again synonymous with Kanakasabhâ, 'the Golden Hall' in the temple at Chidambaram, and after which Śiva is called Manr-ul-âdi, 'the dancer in the (Golden) Hall.'

<sup>2</sup> This woman appears to be called after Kâraikkâl (Karikal), the French settlement in the Tanjore district. Kâraikkâl-Ammaiyâr is the name of one of the Tiruttopḍar; compare Mr. Venkayya's paper in the Madras Christian College Magazine for November 1893.

363. To Māt[ā], a girl of [K]āvirippāmbaṭṭanam, (*who resides in*) the eighty-second house, one share.
364. To [Śandirāś]ēga[ri],<sup>1</sup> a girl of the Arikulakēsari-Īśvara (*temple*) at Niyamam, (*who resides in*) the eighty-third house, one share.
365. To Pāmi, a girl of Ā[yirattali], (*a quarter*) of the same village, (*who resides in*) the eighty-fourth house, one share.
366. To [Sun]da[ri], a girl of Killigudi, (*who resides in*) the eighty-fifth house, one share.
367. To Aiyāru, a girl of Miraiyil, (*who resides in*) the eighty-sixth house, one share.
368. To Aiyāru, a girl of the Na[nḍi]śvara (*temple*) at Kaḍambūr, (*who resides in*) the eighty-seventh house, one share.
369. To [Arumo]ri, a girl of [Tiru]vai[yāru], (*who resides in*) the eighty-eighth house, one share.
370. To Śaṇḍai, a girl of the Kōmākka[mbhī]śvara (*temple*), (*who resides in*) the eighty-ninth house, one share.
371. To Nallār, a girl of the-[Brahma]kuttam (*temple*) at Tañjāvūr, (*who resides in*) the ninetieth house, one share.
372. To Parānderumān, a girl of the Parāntaka-Īśvara (*temple*), (*who resides in*) the ninety-first house, one share.
373. To [Kana]vadi, a girl of Tirupparaṇam, (*who resides in*) the ninety-second house, one share.
374. To Kuṭitāṅgi, a girl of the Tirup[pā]dā[li]-Īśvara (*temple*) at [Pāmbuṇi], (*who resides in*) the ninety-third house, one share.
375. To Śāra[dēvi], a girl of Tirukkollambādūr, (*who resides in*) the ninety-fourth house, one share.
376. To Tā[n]gānai, a girl of the Ittāchchi-Īśvara (*temple*) at Kaḍambūr, (*who resides in*) the ninety-fifth house, one share.
377. To Peramāi, a girl of the Bra[hma]kuttam (*temple*) at Tañjāvūr, (*who resides in*) the ninety-sixth house, one share.
378. To . . . . ., a girl of . . . . ., (*who resides in*) [the first house of] . . . . ., one share.
379. To Nittasundari, a girl of the same village, (*who resides in*) the second house, one share.
380. To [Paṭ]t[āli], a girl of [Tirunettā]nam, (*who resides in*) the third house, one share.
381. To Kārōnam, a girl of [Arapuram], (*who resides in*) the fourth house, one share.
382. To [A]ttana[p]pon, a girl of Āyirattali, (*who resides in*) the fifth house, one share.
383. To [Maralai]chchilambu, a girl of the [Avaṇik]ē[sari-Ī]śvara (*temple*) at Anlaṇi, (*who resides in*) the sixth house, one share.
384. To [Tigaimāni]kkam, a girl of the same temple in the same village, (*who resides in*) the seventh house, one share.
385. To Kulamā[ni]kkam, a girl of the same temple, (*who resides in*) the eighth house, one share.

<sup>1</sup> This name is derived from Chandrasēkhara, an epithet of Śiva.

386. To [Tâ]yam, a girl of Miraiyil, (*who resides in*) the ninth house, one share.

387. To Araṅgam, a girl of the same village, (*who resides in*) the tenth house, one share.

388. To [Śe]yya[vâ]y[maṇi], a girl of Puraiyâchchêri, (*who resides in*) the eleventh house, one share.

389. To Ponmalai, a girl of the [Mah]âdêvi-Îśvara (*temple*), (*who resides in*) the twelfth house, one share.

390. To Ponṇambalam, a girl of Tiruvêdiguḍi, (*who resides in*) the thirteenth house, one share.

391. To Nambāṇḍi, a girl of Talaiyâlaṅgâḍu, (*who resides in*) the fourteenth house, one share.

392. To Maṇḍai, a girl of [Ta]ṅgattârtali, (*who resides in*) the fifteenth house, one share.

393. To [Nî]lam, a girl of Maṇṇinagaram, (*who resides in*) the sixteenth house, one share.

394. To [Pa]ṭ[ṭâli], a girl of [Va]yalûr, (*who resides in*) the seventeenth house, one share.

395. To [Śu]ṇa[n]gai, a girl of the same village, (*who resides in*) the eighteenth house, one share.

396. To Umai, a girl of the same village, (*who resides in*) the nineteenth house, one share.

397. To Porkêśi, a girl of the Avanikê[sari-Îśvara] (*temple*) at Paṇuvûr, (*who resides in*) the twentieth house, one share.

398. To Vâ[na]van[m]âdê[vi], a girl of the Pagaividai-Îśvara (*temple*) in the same village, (*who resides in*) the twenty-first house, one share.

399. To [Ariyâl], a girl of the same village, (*who resides in*) the twenty-second house, one share.

400. To Ari[n]ji, a girl of [Pa]ndaṇanallûr, (*who resides in*) the twenty-third house, one share.

401. To Pû[van]am, a girl of Tiruvaiaiyâru, (*who resides in*) the twenty-fourth house, one share.

402. To [Pañ]cha[van]mâdêvi, a girl of the Gu[ṇava]ti-Îśvara (*temple*) at Kôṭṭûr, (*who resides in*) the twenty-fifth house, one share.

403. For one dancing-master who directs the dancing, to Araiyan Su[n]dara-Śôṇa, *alias* Mummaḍi-Śôṇa-[Ni]rttamârâyan,<sup>1</sup> two shares.

404. For another, to Kumaraṇ [Vaḍa]vâyil, *alias* Mummaḍi-Śôṇa-[Nirtta]ppê[raiyān], two shares.

405. For another, to [Vi]kki [Pa]ttâlagan, two shares.

406. For another, to [A]rai[yar] Abhimânatōṅa,<sup>2</sup> *alias* Aru[m]o[ri-Nirtta]ppê[raiyān], two shares.

407. For another, to Mallan Irattai[y]an and to [Śit]ti[r]an Kêśuvan (*i.e.*, Kêśava), two shares.

408. For another, to Araiyan Maṇaṇjêri, *alias* Vagaiyili-[Nirttappê]r[aiyan], two shares.

<sup>1</sup> *I.e.*, "the great king of the dancers of Mummaḍi-Chôla."

<sup>2</sup> Compare the similar name Vikkiramatoṅgi in paragraph 95.

409. For one . . . . ., to [Kurâ]van<sup>1</sup> Vîra-Śôṛan, *alias* Pañchavanmâdê-[vi-N]âda[ga]ma[yy]an, one and a half share.

410. For another, to Mar[ai]kkâtṭu-Kaṇavadi, *alias* Ti[ruve]lḷarai-Śâkkai,<sup>2</sup> one and a half share.

411. For another, to Orriyûṛan Śin[ga]n (*i.e.*, Simha), one and a half share.

412. For another, to Orriyûṛan [I]lān[gāvan], one and a half share.

413. For one . . . . ., to Araiyan Râ[jâ]śrayan, *alias* Nitta[vinôda-V]iṇḍan-mârayan,<sup>3</sup> two shares.

414. For another, to Araiyan Ni[nṛa-Nârâ]ya[n]an, two shares.

415. For three singers, to Mu[nḍa]dâ[ri] A[nukkan], four and a half shares.

416. For two others, to Âchchan Kirttibhûsha[n]an, *alias* Ariñji[g]ai Kâ[ma-ra]p[ra]iyan,<sup>4</sup> three shares.

417. For one pipe (*vaṅgiyam*), to [Taṇ]jai Ka[nava]di, who has joined (*his new appointment*) from the Niga[ri]li-Śôṛa-Terinda-[U]ḍanilai-Kudiraichchê[va]-gar,<sup>5</sup> one and a half share.

418. For another, to Śe[ru-Va]t[tavi]raiyan,<sup>6</sup> (*who belongs*) to the Śirudanattu Vaduga-Kâ[lav]ar, one and a half share.

419. For another, to Râjê[nḍra]da[sa]raiyan, one and a half share.

420. For one . . . . ., to Kû[ttan]Bahu] . . . . Viḍaṅgan, two shares.

421. For another, to Araiyan Vâdyamârayan, two shares.

422. For another, to Brahmakutṭan [Ka]ṇavadi, *alias* Irumaḍi-Śôṛa-Vâdyamârayan, two shares.

423. For another, to Pôga[yan] Pôriyil]an, *alias* Mummadi-Śôṛa-Vâdyamârayan, two shares.

424. For one person who beats the small drum (*uḍukkai*), to Vîra-Śôṛan Viḍaṅgan, *alias* Râjarâja-Śri[haṣṭ]an, one and a half share.

425. For another, to Kû[ttan] Â]dittan, *alias* Râjarâja-Sahasra[b]âhu, one and a half share.

426. For two persons who play the lute (*vinai*), to [Subra]hmanyān Kûttan, *alias* Śe[mbiyan]-Vi[nai]-Â[di]ttan, three and a half shares.

<sup>1</sup> Kurâṅgi - the same as Kurang; see p. 251, note 3.

<sup>2</sup> According to the Tamil dictionaries, *śâkkai* means 'a prognosticator, fortune-teller.' It occurs again as the second member of the surnames of two tailors in paragraphs 506 and 508. — Tiruveḷḷarai belongs to the Trichinopoly taluqa. Its Viṣṇu temple, which is referred to in the *Nāḷiyiraprabandham*, is now called Puṇḍarikaksha-Perumāl. The Tamil equivalent of this name, Śendâmaraiḱkaṇṇa-Nāyanâr, occurs in a modern inscription of the second *prâkîra*. Underneath the temple is a rock-cut cave with a number of a third opens with *Śeṇḍamaraikṇa* and must, accordingly, belong to the great Râjarâja. The "old Śiva temple, highly sculptured, having an unfinished gôpura," to which Mr. Sewell refers in his *Lists of Antiquities*, Vol. I, p. 268, is not at Tiruveḷḷarai, but must be identical with the Nilivaneśvara temple in the neighbouring village of Tiruppaṅgili. This village is called Tiruppaṅgili in the *Periyapurāṇam*, and its temple is referred to as Tiruppaṅgili-Mahâdêva in paragraph 5 of the Tanjâvûr inscription No. 5.

<sup>3</sup> *Id.*, "the great king of the musicians of Nityavinôda."

<sup>4</sup> *Id.*, "the great lord of singers."

<sup>5</sup> *Id.*, "the chosen horsemen of the retinue of Nigarîli-Chôla;" compare p. 96, note 6.

<sup>6</sup> This name may stand for Śeru-Vattavaraiyan, which would mean '(he who resembles) the king of Vatsa in battle.' Compare Vattavan, 'the king of Vatsa,' in the *Vâḱirama-Śôṛan-Uḷâ*; *Ind. Ant.*, Vol. XXII, pp. 117 and 118.

<sup>7</sup> *Id.*, "the Telugu foot-soldiers of the minor treasure;" compare p. 95, note 2.

427. If he should die, Araiyan [Sa]dāsivan, the son of his [paternal uncle], who has married his daughter, shall receive the allowance.

428. For three persons who sing in Sanskrit (*Āriyam*), to Araiyan Ambalanādan, alias [Ś]em[biyan]-Vādyamārāyaṇ, four and a half shares.

429. For one person who sings in Tamir, to [Paṭṭ]āлага[ṇ Kā]marappéraiyan, one and a half share.

430. For another, to [A]mu[dan K]ā[li], one and a half share.

431. For another, to [V]āṇarāśi Kūttan, one and a half share.

432. For another, to [Araiyaṇ Śūri], one and a half share.

433. For one big drum (*koṭṭi-mattalam*), to Gāndharvadāsan, one share.

434. For another, to Gāndharva[tu]r[ai]-Kavāli, one share.

435. For blowing one . . . . . conch (*m[u]ttirai-saṅgu*), to Ta[yi]lan (i.e., *Taila*) [Vi]kkiyaṇṇan, one share.

436. For another, to Śūri Nādan, (*who belongs*) to the Mummaḍi-Śōra-Terinda-Ā[ṇaip]pāgar,<sup>1</sup> one share.

437. For another, to [P]orkā[li] Tonḍayan, a drummer<sup>2</sup> of the Eriyārnāṭṭuttali (*temple*) at Tañjāvūr, one share.

438. To [Aiyāraṇ A]ndari, (*one of*) the *Pakkavḍdyar* (?), (*who belongs*) to the Aṇagi[ya]-Śōra-Terinda-Valaṅgai-Vēlaikkāraṇ,<sup>3</sup> three quarters of a share.

439. To Śatti Ārūr, (*one of*) the same, (*who belongs*) to the Kshatriyaśikhāmaṇi-Terinda-Valaṅgai-Vēlaikkāraṇ, three quarters of a share.

440. To Pāda-Śivan Āchehan Pichehan, (*one of*) the same, of Karuḡā[vū]r<sup>4</sup> in [Āvū]r-kūrram, (*a subdivision*) of Nittaviṇōda-valanāḍu, three quarters of a share.

441. To Śatti [P]o[ṇ]ṇan, (*one of*) the same, (*who belongs*) to the Śatrubhujam-[ga]-Terinda-Valaṅgai-Vēlaikkāraṇ, three quarters of a share.

442. To Kāmaṇ Aiyāraṇ, (*one of*) the same, (*who belongs*) to the Vīra-Śōra-Aṇukkar, three quarters of a share.

443. Eṇubattaivan, (*one*) of the musicians (*Gāndharvar*), shall receive three quarters of a share.

444. To [Pa]ṭṭālagan Ambalam, (*who belongs*) to the Rājakaṇṭhīrava-Terinda-Valaṅgai-Vēlaikkāraṇ,<sup>5</sup> three quarters of a share.

445. To Kup[p]ai Tirumaṇaṇjēri, (*one*) of the musicians, three quarters of a share.

446. To Aiyāraṇ [Kaṇḍa]rāchehan, a drummer of the Brahmakutṭam (*temple*) at Tañjāvūr, three quarters of a share.

447. To Varagunaṇ Śīrāḷan,<sup>6</sup> (*who belongs*) to the Rājarāja-Terinda-Valaṅgai-Vēlai[k]kāraṇ, three quarters of a share.

<sup>1</sup> I.e., "the chosen elephant-riders of Mummaḍi-Chōla."

<sup>2</sup> *Uvaichehan* is the same as *Uvaichehan*. The *Uvaichehan* or *Ūchehan* are, according to Winslow, a caste of drummers at temples. They are probably meant in Vol. I, p. 82, where *Uvaichehan-cari* might be translated by 'the tax for the drummers.' On p. 108 of Vol. I, it is doubtful if the drummers or the Muhammadans are meant.

<sup>3</sup> I.e., "the chosen servants of the right hand of Aṇagiya-Chōla;" compare p. 92, note 7, and p. 98, note 3.

<sup>4</sup> This place is mentioned in the *Periyapurāṇam* and is probably identical with *Tirukkarakkāvūr* in the *Kumbhakōṇam tālluqa*; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 275.

<sup>5</sup> *Kaṇḍiyava* or *kaṇḍiyava* (paragraph 464) appears to be a Tamil corruption of *kaṇḍīra*.

<sup>6</sup> Varaguna was the name of a Pāṇḍya king; *Ind. Ant.*, Vol. XXII, p. 62 f. On Śīrāḷan see above, p. 251, note 2.



448. To Kirtti Nādan, (*who belongs*) to the [Par]ā[n]ta[ka]-Ko[n]gavāl,<sup>1</sup> three quarters of a share.

449. If he should die, his younger brother Kirtti Kīlaitāṅgi shall receive the allowance.

450. To Nārren[m]an Śūrri, (*who belongs*) to the Aridurgalaṅghana-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

451. If he should die, his younger brother Nārre[nman] . . . . shall receive the allowance.

452. To Maṅga[lav]an Māni, (*who belongs*) to the Mū[r]ttavikramābharana-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

453. To Ta[n]ḍan Kamban, (*who belongs*) to the same troop (*paḍai*), three quarters of a share.

454. To Ārār Dévan, (*who belongs*) to the same troop, three quarters of a share.

455. To Kan[di] Kā[li], (*who belongs*) to the Mummaḍi-Śōra-Terinda-Pari-kkār, three quarters of a share.

456. To Adi[ga]l Setti, (*who belongs*) to the Ra[ṇamukha]bhīma-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

457. To [Ka]lari Āchehan, a drummer of Kūnargal-Munniyūrin Ā[vū]r-kūrram, (*as a drummer*) of Nittavinōda-vaṇaṇḍu, three quarters of a share.

458. To Parāntakan Vīman (*i.e.*, Bhīma), a Vīra-Śōra-Aṇukkan of the Tañjai-māmanikkōyil (*temple*) at Tañjāvūr, three quarters of a share.

459. To [Su]ndaran Kālakālan, a Vīra-Śōra-Aṇukkan of the Jayabhīma-taṇi (*temple*) in the same city, three quarters of a share.

460. To [Pi]ṣu[ṅ]an Śirālan, a Vīra-Śōra-Aṇukkan of the same temple, three quarters of a share.

461. To Dévan Sēngu[la]van, a Vīra-Śōra-Aṇukkan of the same temple, three quarters of a share.

462. To Irāman Kamban, (*who belongs*) to the Vikramābharana-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

463. To Āchehan Ā[ḍa]va[l]lān, (*who belongs*) to the [Ilai]ya-Rājarāja-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

464. To Uttaman Kūttan, (*who belongs*) to the Rājakaṇṭhīrava-Terinda-Valaṅgai-Vēlaikkārar, three quarters of a share.

465. For one person who proclaims the sacred commands (*of the god*),<sup>2</sup> to Kumaran Jayamāgan, *alias* Mummaḍi-Śōra-Kaḍigaimārāyan,<sup>4</sup> one share.

466. For another, to Kumaran A[rumo]ri, *alias* Rājarāja-Kaḍigaimārāyan, one share.

467. For another, to Rājak[ēsa]ri Kōḍaṇḍarāman, *alias* Jyaṇkoṇḍa-Śōra-Kaḍigaimārāyan,<sup>3</sup> one share.

468. For another, to Āchehan Ma[ḍi]gi[rav]an, *alias* Aṇa[giya]-Śōra-Kaḍigaimārāyan, one share.

<sup>1</sup> *Le.*, "the Koṅga (or Koṅga) soldiers of Parāntaka."

<sup>2</sup> *Le.*, "the chosen horsemen of Mummaḍi-Chōla."

<sup>3</sup> The expression *tīra-rāy-kēri* occurs also in line 31 f. of the text of No. 25.

<sup>4</sup> Compare p. 125, note 2.

This person is the donor of the inscription No. 25.

469. For another, to Mōgili[y]aṇ Sōmaṇ Parā[nd]e[rum]āṇ of Vaṅgāram, *alias* [Ti]runārāyaṇa-chaturvêdimaṅgalam, in Mî-Sēngili-nāḍu, (*a subdivision*) of Pāṇḍyakulāśani-vaḷanāḍu, one share.

470. For superintending the temple women and the female musicians (*Gāndharvī*), to Śāvûr Paraṇ[j]ôdi,<sup>1</sup> two shares.

471. For the same, to [G]ô[vindaṇ] Sōmanādaṇ, two shares.

472. To the accountant (*Kaṇakku*) [Taṇṇi]ch[ch]ai Śaduravi[daṇ]gaṇ, a native of Śem[ba]ṅgu[d]ai in [Vîra]-Śōra-vaḷanāḍu, (*a subdivision*) of Nittaviṇōḍa-vaḷanāḍu, two shares.

473. To two persons who write the accounts under him, one and a half share, *viz.*, three quarters of a share each.

474. To Mâ[d]ê[vaṇ] Śi[va]lô[ka]su[n]daraṇ, a native of Kaḍai[k]ku[ḍai] in Mî-Sēngili-nāḍu, (*a subdivision*) of Pāṇḍyakulāśani-vaḷanāḍu, two shares.

475. To two persons who write the accounts under him, one and a half share, *viz.*, three quarters of a share each.

476. To Na[k]kaṇ Perumāṇ, a native of Kîṛkkudai in Tiruvârâr-kūrram, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanāḍu, two shares.

477. To two persons who write the accounts under him, one and a half share, *viz.*, three quarters of a share each.

478. To Aiyāraṇ Porchuvaraṇ, a native of Māṅguḍai in Nallûr-nāḍu, (*a subdivision*) of Nittaviṇōḍa-vaḷanāḍu, two shares.

479. To two persons who write the accounts under him, one and half share, *viz.*, three quarters of a share each.

480. To eleven men engaged in drumming, who are headed by (?) Ai[y]aṇ Po[y]yili of Nallûr, *alias* Pañchavaṇmahâdêvi-chaturvêdimaṅgalam, in Nallûr-nāḍu, (*a subdivision*) of Nittaviṇōḍa-vaḷanāḍu, five and a half shares, *viz.*, half a share each.

481. To eleven men (*engaged in*) the same, (*who belong*) to the *Śagadaikottigal*,<sup>2</sup> and who are headed by [T]âmôdiraṇ (*i.e.*, Dâmôdara) Śeṭṭi, five and a half shares, *viz.*, half a share each.

482. To eleven men engaged in the same, (*who belong*) to the *Śagadaikottigal*, and who are headed by . . . A[ra]ṅgam, five and a half shares, *viz.*, half a share each.

483. To eleven men engaged in the same, (*who belong*) to the *Śagadaikottigal*, and who are headed by Śât[t]aṇ Ambalam, five and a half shares, *viz.*, half a share each.

484. To eleven men engaged in the same, (*who belong*) to the *Śagadaikottigal*, and who are headed by Śatti I[raṇak]ôḷaṇ, five and a half shares, *viz.*, half a share each.

485. To eleven men engaged in the same, who shall (*eventually*) take the place (*of the former*),<sup>3</sup> and who are headed by Araiyaṇ Udai[yam]âttâ[n]ḍaṇ (*i.e.*, Udayamârtāṇḍa), five and a half shares, *viz.*, half a share each. These men shall receive the allowance . . . . . Having thus received the allowance, they shall do the work.

<sup>1</sup> This person is probably called after the Śaiva devotee Śiruttonḍa-Nāyaṇâr, whose original name, according to the *Periyapurāṇam*, was Paraṇjôḍiyâr. In the *Madras Christian College Magazine* for November 1893, Mr. Venkayya has shown that both Śiruttonḍa-Nāyaṇâr,—who, on account of his king, “reduced to dust the old city of Vādâvi,”—and Tiruṇāṇasambandar were contemporaries of the Pallava king Narasiṅhavarman I., the destroyer of Vâtâpi. This synchronism is of great importance for the history of Tamil literature.

<sup>2</sup> *I.e.*, “the beaters of the large drum.”

<sup>3</sup> Literally, ‘who will change drumsticks (with the former).’

486. For one man belonging to the persons who hold the sacred parasol (*tiruppallittongal*), one share, and for ten (*other*) men, eight twentieths of a share each; altogether, to [U]daiyāṅ Tiruvisalūr, *alias* Mummaḍi-Śōṛa-Toṅgarpēraiyan,<sup>1</sup> and to Kuppā[di] Maṅgaḷi, the Kshatriyasikhāmaṇi-Toṅgarpēraiyan, five shares.

487. For one man belonging to the lamp-lighters, one share, and for seven (*other*) men, three and a half shares, *viz.*, half a share each; altogether, to Pu[va]ni[ś]ēgarāṇ (*i.e.*, Bhuvanaśekhara) Kaṛ[pa]gam, *alias* Pañchavaṇ-Pēraiyan, four and a half shares.

488. For four men who sprinkle water, half a share each; altogether, to the above-mentioned person, two shares.

489. For two *Saṇḍaliya* (?), three quarters of a share each; altogether, to the above-mentioned person, one and a half share.

490. For one man belonging to the potters (*Kuśavar*) of the sacred kitchen (*tiru-maḍaip-puṭṭi*), one share, and for ten (*other*) men, half a share each; altogether, to the potters of the high street of Śārasikhāmaṇi, six shares.

491. For two washermen,<sup>2</sup> one share each; altogether, to the washermen<sup>3</sup> of the same street, two shares.

492. For one person who performs the duty of accountant (*Kāvidi*), to Araiyan Ma[na]lilin[ga]ṇ,<sup>4</sup> *alias* Śembiyan-Peruṅāvidi, half a share.

493. For another, to Âchchan Tiruvēṅgaḍam, *alias* Râjarâja-Peruṅāvidi, half a share.

494. For two persons who perform the duty of barbers, to [Ś]eya[da]raṇ (*i.e.*, Jayadhara) Nettāṇaṇ, *alias* Râjarâja-Peru[n]āviśaṇ,<sup>5</sup> one share.

495. For one astrologer<sup>6</sup> and two subordinates, to Tuṇaiyan [Â]dittan, *alias* Śembiyan-[K]orrapperruṅgaṇi, two shares.

496. For another and two subordinates, to Parântakan [P]āṇḍyakulâśani, *alias* Râjarâja-Gaṇi[t]âdhirâ[ja]ṇ, two shares.

497. For two persons who perform the duty of . . . , to Araiyan Pava[ru]t[tir]aṇ (*i.e.*, Bhavarudra), *alias* Pañchavaṇ-Maṅga[lap]pēraiyan,<sup>7</sup> three shares.

498. To the barber (*Ambaṭṭan*) Kōṇ Śaḍa[n]gavi (*i.e.*, Shadāṅavid), *alias* Râjarâja-Prayō[ga]daraiaṇ, one share.

499. For one tailor (*Tayyaṇ*), to Dēvaṇ Kavāli, *alias* Vīra-Śōṛa-Perundayyāṇ, one share.

500. For another, to Śippan Maṛapāḍi, *alias* Kēraḷāntaka-Perundayyāṇ,<sup>8</sup> one share.

501. To the jewel-stitcher<sup>9</sup> Âchchan Karundi[t]tai, one and a half share.

<sup>1</sup> *I.e.*, "the great lord of the parasol (bearers) of Mummaḍi-Chōḷa."

<sup>2</sup> *achchan* is the same as *achchan*.

<sup>3</sup> *achchan* is the same as *achchan*, 'a destroyer of moisture,' *i.e.*, 'a washerman.'

<sup>4</sup> The name of this person probably refers to the *linga* of sand (*maṇal*), which the Śāiva devotee Chaṇḍēsvara-Nāyaṇār is reported to have worshipped; compare page 134.

<sup>5</sup> *I.e.*, "the great barber of Râjarâja."

<sup>6</sup> This meaning of *tiru* does not occur in the dictionaries, but may be derived from the official designations of the two incumbents of paragraphs 495 and 496, who are called *Gaṇin*, 'calculator,' and *Gaṇitâdhirâja*, 'sovereign of calculation.'

<sup>7</sup> *I.e.*, "the great lord of the barbers of the Pāṇḍya king."

<sup>8</sup> *Perundayyāṇ* is corrected by the engraver from *Perunduman*; *tunnaṇ* is synonymous with *tayyāṇ*, 'a tailor.'

<sup>9</sup> This is evidently the person who had to stitch the ornaments of the idols. Pearls which were sewn on, are referred to in No. 3, paragraph 30; 7, 11; 8, 3, 6, 7; 51, 18.

502. For one brazier (*Kannān*), to Idaikkarai [gāri], *alias* Kshatriyaśikhāma-  
ni-Peruṇ[ga]ṇṇān, one share.

503. For one master carpenter (*Tachē-āchārya*), one and a half share, and for two (*other*)  
men, one and a half share; altogether, to Vīra-Śōṇ Kuñjaramallan, *alias* Rājārāja-  
Perundachchan, three shares.

504. For one carpenter, to Gu[ṇa]ṇan Madurānta[kan], *alias* Nittaviṇōda-  
Perundachchan, three quarters of a share.

505. For another, to I[la]tti Śadaiyan, *alias* [Kan]darāditta-Perundachchan,  
three quarters of a share.

506. To the tailor (*Pā[ṇan]*) Uttaman Śūrri, *alias* A[ri]kulakēsari-[Śā]k[k]ai,  
one and a half share.

507. To another, Aiyāran Ariñji, one and a half share.

508. To another, A[ba]rāyidan (*i.e.*, Aparājita) [Va]ḍavāyil, *alias* Palla[van]-  
Śākkai, one and a half share.

509. To another, Vā[ḍuvūr] A[ri]ñji, one and a half share.

510. For a person who performs the duty of superintending goldsmith (*Konkārī-tat-  
tān*) by selecting one man and letting him do the work,—to Kūttan [Kānavadi],  
*alias* Kshatriyaśikhāma-Perundattān, the superintending goldsmith of the minor  
treasure<sup>1</sup> of the lord Śrī-Rāja[rājad]ēva, one share.

#### No. 67. ON THE OUTSIDE OF THE NORTH ENCLOSURE.

This inscription is dated in the 6th year of the reign of Kō-Parakēsarivarman, *alias* Rājēndradēva, and opens with a short poetical account of the deeds of this king, from which we learn that he invaded Irattapāḍi, *i.e.*, the Western Chālukya empire, and that he defeated Âhavamalla at Koppam on the bank of the "great river." As I have stated in the introductory remarks of the Tañjāvūr inscription of Kulōttuṅga (*ante*, page 232), the battle of Koppam or Koppai is referred to in the *Kalīngattu-Parani* (viii. 27),<sup>2</sup> and "Koppam on the bank of the great river" appears to be identical with Koppa on the Tuṅgā river in the Maisūr State. I have further suggested that the Rājēndradēva of the subjoined inscription is identical with the father-in-law of Kulōttuṅga I., and Âhavamalla with the Western Chālukya king Sômēśvara I. The last identification is supported by two unpublished inscriptions of the 4th year of the reign of Rājēndradēva in the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam<sup>3</sup> and in the Bilvanāthēśvara temple at Tiruvallam,<sup>4</sup> where Âhavamalla is expressly called a Chālukya (Śālukki). I defer the publication of the long and difficult historical introduction of the Maṇimaṅgalam and Tiruvallam inscriptions for another opportunity, but subjoin, for comparison, the introductions of seven other inscriptions of Rājēndradēva, which resemble the introduction of his Tañjāvūr inscription. Three of these inscriptions (*A*, *B* and *C*) state that, after the conquest of Irattapāḍi, Rājēndradēva set up a pillar of victory (*jaya-stambha*) at Kollāpuram, *i.e.*, Kōlhāpur. Another of the same seven inscriptions (*G*) gives the name of the king not as Rājēndradēva, but as Rājēndra-Chōḷa-dēva, a point which deserves special attention, because those who are not accustomed to distinguish between the numerous Chōḷas, Chālukyas and Gāṅgas who bore identical or similar

<sup>1</sup> Compare page 298, note 7.

<sup>2</sup> The battle of Koppam is also mentioned in the *Vikīrama-Śōṇ-Uṭi*; *Ind. Ant.*, Vol. XXII, p. 142.

<sup>3</sup> No. 3 of 1892; Madras G.O., 6th August 1892, Nos. 544 and 545, Public, p. 14.

<sup>4</sup> No. 190 of 1894; Madras G.O., 28th September 1894, Nos. 728 and 729, Public, p. 30.

must not commit the mistake of identifying Rājendra-Chōladēva, *alias* Rājēndradēva, with the great Rājendra-Chōla, who was the son of the great Rājaraja. The dates of the inscriptions are the 3rd (A and B), 5th (C and D) and 9th (E, F and G) years of the reign of Kāṭṭakēśarivarman, *alias* Rājēndradēva.

A.—On the east wall of the Kōlāranma temple at Kōlār.<sup>1</sup>

- [1.] ஸ்ரீ ஸ்ரீ [?] இரட்டபாடி எழரை இலக்கமுங்கொண்டு கொல்லாபு[?]த்து ஜய-  
பெற்ற பராத்தங்கரை  
[2.] கோ[?]த்து ஆழவ[?]மல்லரை அஞ்சலித்தவன் ஆனையுங்குதிரையும் பெண்டிர்  
பண்டாசமுடககக்கொண்டு விஜயபுரி-  
[3.] ஷேகா பண்ணி [?]சங்காசத்து வீற்றிருக்கருளிக் கொப்பரகேசரிவநூரான உ-  
டை[?]யார் ஸ்ரீராமஜெஞ்சுவலர்க்கு யாண்டு முன்றுவது.<sup>2</sup>

B.—On the west wall of the Bilvānthēśvara shrine at Tiruvallam.<sup>3</sup>

- [1.] ஸ்ரீ ஸ்ரீ [?] தந் மருவிய செங்கொல் வெ[?]கன் முன்னொன் செனை பின்-  
கதங்க இரட்டபாடி எழரை இலக்கமுங்கொண்டு தன்-  
[2.] சாணமல் [?]சாண செல்ல முக்கா தவிர்த்து[?]கொல்லாபுரத்து ஜயவழம்பநா-  
ட்டி எதிரம் பெருத எண்டிசை சிகழ பறையது கறங்க  
[3.] அக்கை கெட்டு பொரத்தங்காக்கொப்பத்து வகைநிர் பொருத ஆழவமல்லரை-  
ஞ்சி புக்கிட்டொட<sup>4</sup> மற்றவகையையும் குதிரையும் ஒட்ட[?]த்தொடு பெண்டிர்  
பண்டாசமும் கங்கொண்டு விஜெய[?]கிஷேகம் பண்ணி<sup>5</sup> விரவிஹ்வாஸத்து  
[4.] விற்றிருக்கரு[?] கொப்பரகேசரிவநூரான உடையா[?] ஸ்ரீராமஜெனிரெடிவற்கு  
யாண்டு உ [?]வது.

C.—On a stone built into the floor of the court-yard of the Mārgasahāyēśvara temple at  
Vīrūchīpuram.<sup>7</sup>

- [1.] ஸ்ரீ ஸ்ரீ [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]  
[2.] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]  
[3.] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]  
[4.] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]  
[5.] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]  
[6.] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]  
[7.] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]  
[8.] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]  
[9.] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]  
[10.] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]  
[11.] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]  
[12.] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]  
[13.] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]  
[14.] [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]

<sup>1</sup> No. 130 of 1892; Madras G.O., 6th August 1892, Nos. 544 and 545, Public, p. 19.

<sup>2</sup> Read ஸ்ரீராமஜெ.

<sup>3</sup> No. 75 of 1889; Madras G.O., 11th March 1890, No. 189, Public, p. 5.

<sup>4</sup> Read பங்கிட்டொட.

<sup>5</sup> Read வீர.

<sup>6</sup> Read வீற்றி.

<sup>7</sup> Vol. I, No. 127, pp. 134 and 184. The new transcript is based on two fresh impressions of the original and corrected with the help of the other inscriptions of the same king.

<sup>8</sup> The two syllables புர are entered below the line.

<sup>9</sup> This letter (ட) stands below the line.

<sup>10</sup> Read விசங்காசத்து வீற்றி.

<sup>11</sup> The letter ஜ of ஜெ stands below the line.

D.—On the wall of the strong-room of the Védagiriśvara temple at Tirukkayarkulam.<sup>1</sup>

- [1.] ஸ்ரீ ஸ்ரீ [||\*] திருமகனிலகிய செங்கொல் வெந்தன் முன்கொன் செ[னை]  
 [2.] பின்னதாகி இரட்டபாடி எழாரியலக்கமுங்கொண்டு பெராற்றங்கரை  
 [3.] கொப்பத்து புவமர் செய்த ஆறவமல்லனை அஞ்ச[வி]த்தவ-  
 [4.] ன் ஆனையுங்குதிரையும்<sup>2</sup> பெண்டிர் பண்டாரமு[ம\*] விவ[மு]ம் அ-  
 [5.] டங்கலுங்கொண்டு விடுஜய[ர\*]விடுஷகம் பண்ணிவிர-<sup>3</sup>  
 [6.] விஹாஸநத்து<sup>4</sup> விற்றிருந்தருளிய கொப்பரகேசரிவநூ[ர]க உ[டை]-  
 [7.] யார் ஸ்ரீராஜேந்திரேவற்கு யாண்டு அஞ்சாவது.

E.—On a rock-cut niche to the left of the Varāhasvāmin temple at Māmallapuram.<sup>5</sup>

- [1.] ஸ்ரீ ஸ்ரீ [||\*] இரட்டபாடி எழ[ன்]ரயிலக்கமுங்கொண்டு பெராற்றங்கரைக்கொ-  
 ப்பத்தாறவம[\*]-  
 [2.] ல்லனையஞ்சவித்தவனையுங்குதிரையுங்கைக்கொண்டு விடுஜயஅவிடுஷகஞ்செய்து வீர-  
 ஸ[ஹாஸந\*]-  
 [3.] த்து விற்றிருந்தருளிய கெ[ர]ப்ப[ச]கேசரிவநூ[ர]ன உடை[யார்] ஸ்ரீராஜேந்திரேவ-  
 ர்க்கு யாண்[\*]-  
 [4.] டு ஒன்பதாவது.

F.—On the south wall of the Paśupatiśvara shrine at Karuvūr.<sup>6</sup>

- [1.] ஸ்ரீ ஸ்ரீ [||\*] திருமகன் மரு[வி]ய செங்கொல் வெந்தன்[ன்] மு[ன்]னென்[ர்]  
 செனை [பி]ன்னதுவாக முன்னெ[திர்] சென்று இ[ர]-  
 [2.] ட்டைபாடியெழாரியலக்கமுங்கொண்டு எதாமர்<sup>8</sup> பெருது எண்டிசை கக[ம்]  
 பறையங்<sup>9</sup> கறங்க[ப்]பெராற்றங்க-  
 [3.] கைக்கொப்பத்து வந்தெதிர்த்த ஆறவ[ம]ல்ல[ன்]ன் பெருஞ்செ[னை]பெல்லாம்  
 பட்டபொருது பா[ச]து நிகழப்பசு-  
 [4.] ம் பிணமாக்கி ஆங்கவனஞ்சப்பிற்கிட்டொட . அவ[னையு]ம[ங்]கு[தி\*]ரையும்  
 பெண்டு ப[ண்]டாரமு[ம்] [ஒ]ட்டகத்தொடு அகப்-  
 [5.] ப[ட்]பிடித்து திசையது. கிகழ விரர்<sup>10</sup> அ[வி]டுஷகம் ப[ண்]ணி<sup>11</sup> விவ[ஹ]ஸந[த்]து<sup>12</sup>  
 விற்றிருந்தருளிய கொப்பரகே[ச] . . . ரான உ-  
 [6.] டையார் ஸ்ரீராஜேந்திரேவற்கு யாண்டு கூ வது.

G.—On the south wall of the Amman shrine in the Paśupatiśvara temple at Karuvūr.<sup>13</sup>

- [1.] ஸ்ரீ ஸ்ரீ [||\*] திருமகன் மருவிய செங்கொல் வெந்தன்[ன்] மு[ன்]னென்[ர்]  
 செ[னை] பின்னதுவாக முன்னெதிர் சென்று இரட்டைபாடி எழாரியலக்கமு[ம்]  
 கொண்டு எதிர் பெ[ர]ர்ப்பெரு[த\*]து எண்டிசை[ஃ] னாகம்<sup>14</sup> பறையங்<sup>15</sup> கறங்கப்-  
 [2.] பெராற்றங்கரைக்கொப்பத்து வந்தெதிர்த்த ஆறவ[ம]ல்ல[ன்]ன் பெருஞ்செ[னை]பெல்-  
 லாம் ப[ட்]பொருது பா[ச]து நிகழப்பசும் பிணமாக்கி ஆங்க[வன்]ஞ்சிப்ப[ற்]-  
 கிட்டொட அவனையு[ம்] குருதை-

<sup>1</sup> No. 173 of 1894; Madras G.O., 28th September 1894, Nos. 728 and 729, Public, p. 29.<sup>2</sup> Above ரையும் is engraved the Tamil numeral [ச]௮௨ in large modern characters. Other inscriptions on the same wall are disfigured by similar masan's marks; see *Ep. Ind.*, Vol. III, p. 276.<sup>3</sup> Read வீர.<sup>4</sup> Read வீற்றி.<sup>5</sup> No. 54 of 1890; Madras G.O., 14th May 1890, No. 355, Public, p. 5. Some letters at the end of each line of this inscription are now covered by the wall of *Amman*. These I have copied over from Sir Walter Elliot's transcript in Carr's *Seven Pagodas*, p. 142.<sup>6</sup> No. 59 of 1890; Madras G.O., 10th June 1891, No. 452, Public, p. 7.<sup>7</sup> Read முன்னென்.<sup>8</sup> Read எதாமர்.<sup>9</sup> Read பறையது.<sup>10</sup> Read வீரர்.<sup>11</sup> Read வீர.<sup>12</sup> Read வீற்றி.<sup>13</sup> No. 65 of 1890; *loc. cit.*<sup>14</sup> Read முன்னென்.<sup>15</sup> Read பறையது.

[3.] பும் பெண்டி[ர\*] பண்டாரமும் பெட்டகத்தொடு அக[ப\*]ப[ட]ப்பிடித்துத்திசையது  
நிசுழ வீரர் அமிஷெகம் பண்ணி வீரவிஹாஸநத்து <sup>1</sup>வீற்றுருந்தருளிய கொப்-  
பாடு[க\*]பகரா[ன] உடையார் ஸ்ரீஇராஜேசுரசொழுவெவம்-

[4.] கு பாண்டு க வது.

The immediate object of the Tanjāvūr inscription of Rājēndradēva is to record that, in the 4th year of his reign, the king assigned a daily allowance of paddy to a troop of actors who had to perform a drama, entitled *Rājārājēśvara-nāṭaka*, in the Rājārājēśvara temple on the occasion of an annual festival in the month of Vaiṣākṣi. Two years later, in the 6th year of his reign, the king further ordered that his previous donation should be engraved on the stone wall of the temple.

I cannot say if manuscripts of the *Rājārājēśvara-nāṭaka* still exist; but it may be safely concluded from the wording of the title that the subject of this drama was the foundation of the Tanjāvūr temple by the great Rājārāja. It also follows from the mention of the term Rājārājēśvara in an inscription of Rājēndradēva that this king belonged to a later period than that of Rājārāja and, consequently, of the latter's son and successor Rājēndra-Chōla. Though this posteriority of Rājēndradēva is already evident from the more recent form of the alphabet of his inscriptions and from certain synchronisms between the Chōlas and Chālukyas,<sup>2</sup> I consider it necessary to draw attention to the direct proof afforded by the present inscription, because Mr. Kanakasabhai has lately expressed the opinion that both Rājārāja and Rājēndra-Chōla were among the successors of Parakēsarivarman, *alias* Rājēndradēva.<sup>3</sup>

#### TEXT.

[1.] விஜய ஸ்ரீ [ர\*] [திரு] மருவி ய செங்கொல் வெந்தன்[ம்]ன் முன்னென் செனை  
பின்னதாக இரட்டபாடி [எ]ழா[ய]லக்கமுங்கொண்டெகிரமர் பெ[ரு]து எண்-  
[டி]சை கிகழப்பறையது கறங்கி[ன] வாந்ததை கெட்டுப்பெராற்றங்ககாக்கொப்ப-  
த்து வந்தெதிர் பொரு[த] ஆகவமல்லன் ஆடற்செனையெல்லாம் பாரது நிகழப்-  
பகம் பிணமாகி[ன] ஆங்கது [க]ண்ட[ர]கவமல்லன் அஞ்சி[ப்]புறங்கி[ட்டொட]ட  
அவந்தனை கு[தி]ரையும் ஒட்டககையும பெண்டிர் பண்டாரமு[ந்]தெக்கொண்டு  
விஜய[ர\*]பிஷெகம் பண்ணி [வீ]ரவிஹாஸநத்து [வீ]ற்றுருந்தருளிய கொப்பர-  
கெளரிவ[தி]ரான உடையார் ஸ்ரீஇராஜேசு[ர]வெவற்கு யாண்டு ஆறாவது ||— [க\*]  
உடையார் [ஸ்ரீ]இராஜேசு[ர]வெவற்கு யாண்டு ஆறாவது ||— [க\*]  
கித்தெவ்வது[ன]ணியாக விவந்தஞ்செய்த நம் வாய்க்கெழுவிப்படி சாந்திக்கூத்தன்  
திருவா[தி]ன் திருமுதுஞ்சுரனான விஜய[ர]ஜேசு[ர]ஆவரய[தி]ன[து]க்கும் இவ[ன்]  
வழி[தி]த்தார்க்கும் கா[ணி]யாகக்குத்தொமென்று ஸ்ரீகாய[தி]க்கண்கா[ணி] செய-  
வார்க்கும் கணத்தா[க]ளுக்கும் [திரு]வாய் மொழிந்தருளித்திருமந்திரவொலை உதா-  
ரவிடக்கவிழப்பறையர் எழுத்தினால் யாண்டு நாலாவது [ர]க[தி]நால் திருமு[க]ம்  
புறாடி செய்தருளி வந்த[ி]மையிலும் இவ[ன்] க[ர]ணி அனு[ப]வித்து வ[ரு]-  
கிம[படி]ய [ஸ்ரீ]ர[ர]ஜேசு[ர]வெவற்கு யாண்டு ஆறாவது ||— [க\*]  
க்குடிக்வேன்று தண்டநாயகம் பாகெலரிப்பல்லவா[ய]ற்குத்திருவாய் மொழிந்த-  
[ரு]தி[திரு]ம[தி]வொலை எதிரி[வி]சொழி[திரு]வெந்தவெள[ர]ர் எழுத்தினால்  
யாண்டு ஆறாவது [ர]க[தி]நால்த்திருமு[க]ம் பு[ல]வாடி[திரு]வெந்தருளி வந்த-  
மை[தி]னும் இப்படி[ய]

[2.] இராஜேசு[ர]வெவற்கு யாண்டு ஆறாவது ||— [க\*] திருவாலந்  
திருமுதுஞ்சுரனான [வி]ஜய[ர]ஜேசு[ர]ஆவரய[தி]ன[து] உடையார் வையகாசிப்பெரிய-  
திருவிதா[தி]ல் இராஜேசு[ர]வெவற்கு யாண்டு ஆறாவது ||— [க\*] இவ[ன்] வழி[தி]த்தார்க்கும்

<sup>1</sup> Read உத்திரு.

<sup>2</sup> See Vol. I, p. 52, and Vol. II, p. 232.

<sup>3</sup> *Ind. Ant.*, Vol. XXII, p. 142.

கும் காணிய[ர]கப்பங்[கு ஒன்]றுக்கும் <sup>1</sup>ராஜ[ம]லரியொடொக்கு[ம்] ஆடவரை-  
 நென்னும் [ம]ரக்காலால் மித்த[ெ]நல்லுத்தூணியாக தூத்திரபுதின கலநென்னும்  
 ஆட்டாண்டு தெ[ர]மும்\* ஷேவர் பண்டா[ர]ந்தெ[ய்] பெறச்ச[மு]தித்தகட்கல்  
 வெட்டித்து ||— [ந\*]

## TRANSLATION.

1. Hail! Prosperity! While the army of his elder brother was at (*his*) back, the king (*who wielded*) the sceptre (*and*) was embraced by (*the goddess of*) Prosperity, conquered the seven and a half *lakshas* of Iraṭṭapāḍi. (*He*) did not meet with opposition in battle; and (*his*) drum was sounding through the eight directions. Having heard (*this*) report, (Āhavamalla) proceeded to Koppam on the bank of the great river and fought against (*him*). (*But he*) converted into reeking corpses (*that*) covered the earth, the whole warlike army of Āhavamalla. Having perceived this, Āhavamalla became afraid, incurred disgrace, and ran away. (*The king*) seized his elephants and horses, troops of camels, women and treasures, and anointed himself (*in commemoration*) of the victory. In the sixth year (*of the reign*) of (*this*) Kō-Parakēsarivarman, *alias* the lord Śrī-Rājēndradēva, who was graciously seated on the throne of heroes.

2. "In accordance with our declaration to make an allowance at the rate of (*one*) *tūni* of paddy per day for acting the *Rājarājēśvara-nāṭaka* in the temple of the lord Śrī-Rājarājēśvara, we have assigned (*the above*) as allowance to the . . . actor (*śāstri-kūṭṭan*) Tiruvālan Tirumudukunraṇ,<sup>2</sup> *alias* Vijaya-Rājēndra-āchāryaṇ, and to the members of his troop (*varga*)."—After this royal order, addressed to the temple managers and to the accountants, signed by the royal secretary Udāra-Viḍaṅga-Virupparaiyar, (*and dated*) on the [16]0th (*day*) of the fourth year (*of the reign*), had reached; after a (*second*) royal order, intimating that it should be caused to be engraved on stone in the temple of the lord Śrī-Rājarājēśvara that that person was to enjoy the allowance, addressed to the *Dandanāyaka* Parakēsari-Pallavaraiyaṇ, signed by the royal secretary Edirili-Śōra-[Mūvēn]davēlār, (*and dated*) on the [16]0th (*day*) of the sixth year (*of the reign*), had reached; and after a letter of Rājarāja-Brahma-mārāyar to the same effect had reached,—(*the matter*) was engraved on stone.

3. It was engraved on stone that, for acting the *Rājarājēśvara-nāṭaka* at the great festival of the lord in (*the month of*) Vaigāśi, Tiruvālan Tirumudukunraṇ, *alias* Vijaya-Rājēndra-āchāryaṇ, should receive, as long as the moon and the sun endure, at the royal treasury one share of one hundred and twenty *kalam* of paddy per year, or (*one*) *tūni* of paddy per day, (*measured*) by the *marakkāl* called (*after*) Āḍavalāṇ, which is equal to a *rājakēsari*, as an allowance for himself and for the members of his troop.

## No. 68. ON THE OUTSIDE OF THE NORTH ENCLOSURE.

This inscription is dated in the 4th year of the reign of Kō-Parakēsarivarman, *alias* Vikrama-Chōḷadēva, and records that the king assigned an allowance to a person who measured the paddy in the Rājarājēśvara temple and in the villages belonging to it. This man was evidently a controlling officer who had to check the supplies of paddy, which, according to many of the inscriptions published in this volume, had to be delivered into the temple stores.

<sup>1</sup> Read ராஜகௌரி.

<sup>2</sup> This name is derived from Tirumudukunram, the Tamil equivalent of the Sanskrit name Vṛiddhāchalam, which is now the head-quarters of a tāluqa in the South Arcot district; compare Vol. I, p. 123. Mudukunram is already mentioned in the *Periyapurāṇam*.



The order of the king is preceded by a poetical account of his deeds. Though this passage is, on the whole, of a purely panegyrical character, it contains a few statements which appear to be based on historical facts. While still a youth, — probably only heir-apparent, — Vikrama-Chôla is said to have put to flight the Teliṅga Bhîma of Kuḷam, to have burnt the Kalinga country, and to have stayed in the Vēṅgai-maṇḍalam, *i.e.*, the Vēṅgi country. In my *Annual Report* for 1893-94, page 6, I have noticed some inscriptions of the chiefs of Kamalâkarapura or (in Telugu) Kolanu, which is probably the modern Ellore<sup>1</sup> on the bank of the Kolleru lake in the Gôdâvarî district. The earliest known member of this family is Kâṭama-Nâyaka, who is mentioned in two inscriptions of Śaka 1062 and 1070 at Drâkshârâma (Nos. 204 and 347 of 1893). The same chief is the donor of a copper-plate grant of Śaka 1056, which has been published by Dr. Fleet.<sup>2</sup> He is there stated to have been the lord of Sarasîpuri or Kolanu<sup>3</sup> on the bank of a great lake (*viz.*, the Kolleru lake) in the Vēṅgi-maṇḍala and to have been a vassal of Kulôttuṅga II. As the Tanjâvûr inscription of Vikrama-Chôla connects the Vēṅgai-maṇḍalam with Kuḷam, whose lord Bhîma was put to flight by the king, and as the Tamil word *'kuḷam*, 'a tank,' is etymologically identical with the Telugu *kolanu*, 'a lake,' it may be safely concluded that the Teliṅga Bhîma of the Tanjâvûr inscription belonged to the same dynasty as Kâṭama-Nâyaka of Kolanu.

After his stay in the Vēṅgai-maṇḍalam, the subjoined inscription informs us, Vikrama-Chôla went to the South and claimed the crown of the country on the banks of the Kâvêrî, *i.e.*, the Chôla country. The passage which conveys this information, is also met with in the inscriptions of Kulôttuṅga I.<sup>4</sup> As none of the predecessors of Kulôttuṅga I. bore the name Vikrama-Chôla, it is clear that the passage in question was taken over by the composer of Vikrama-Chôla's inscriptions from those of Kulôttuṅga I., and that, in trying to identify the Vikrama-Chôla of the present inscription, we must look for him among the successors of Kulôttuṅga I. The only Vikrama-Chôla who is known from other sources but the subjoined inscription, *viz.*, from a copper-plate grant<sup>5</sup> and from a Tamil chronicle,<sup>6</sup> was the immediate successor of Kulôttuṅga I. I have no hesitation in identifying this Vikrama-Chôla, who reigned from Śaka 1034 to 1049,<sup>7</sup> with the king of the same name to whose reign the Tanjâvûr inscription belongs. A confirmation of the identity of both may be derived from verse 24 of the third inscription<sup>8</sup> on the Piṭhâpuram pillar:—

तस्मिन्त्यागसमुद्रापरनामनि चोडमंडलं त्रातुं [I\*]

गतवाति वेङ्गीभूमिनयिकरहिता तदंतरे जाता [II\*]

<sup>1</sup> The identity of Kolanu with Ellore is suggested by seven inscriptions of Kêśava and Sômaya of Kolanu on a pillar in the *madjid* at Ellore (Nos. 527 to 533 of 1893). These inscriptions record gifts of lamps to the Śrîmâdâra temple at Kolanu, of which no other trace remains and which appears to have been destroyed by the Muslims.

<sup>2</sup> *Ind. Ant.*, Vol. XIV, p. 55.

<sup>3</sup> In Kulani-Kâṭama-Nâyaka (*l.c.*), *kolanu* is the Telugu genitive of *kolanu*; see Arden's *Telugu Grammar*, Madras, 1873, paragraph 659.

<sup>4</sup> The words *வடகிசை வாகை நூந்தென்றிசைத்தெமருகமலப்புகழ் பொதுமையும் பொன்னியரடை தன்னிப்பாவையின் தன்னிடத்திலிந்து புனிதத்திருமணிமகுடமுறைமையிற்குடி* (line 1 f.) are almost identical with lines 4 to 9 of No. 58.

<sup>5</sup> *Ind. Ant.*, Vol. XIV, p. 55.

<sup>6</sup> *l.c.*, Vol. I, p. 32. and *Ind. Ant.*, Vol. XX, p. 282.

<sup>7</sup> No. 492 of 1893 in my *Annual Report* for 1893-94.

<sup>8</sup> *Ibid.*, Vol. XXII, p. 142, note 8.

“When he (*viz.*, Vikrama-Chôla), whose other name was Tyâgasamudra, had gone to protect the Chôla-maṇḍala, the Vēṅgi country became devoid of a ruler in that interval.”

Here we have an independent variant of the statement, made in the Tañjāvūr inscription, that Vikrama-Chôla originally resided in Vēṅgi and that he left it to ascend the Chôla throne. Another point of agreement is still more decisive: Mr. Venkayya informs me that, in his copy of the Tanjore MS. of the *Vikkirama-Sōraṇ-Uḷa*, the surname Tyâgasamudra is twice applied to Vikrama-Chôla.<sup>1</sup>

Finally the Tañjāvūr inscription acquaints us with the names of two queens, Mukkôkkiṛāṇaḍi and Tyâgapatākā. The former, whom the poet compares to the goddess Pârvatī, was evidently Vikrama-Chôla's chief queen, and the second, who is compared to Gaṅgā, his favourite.

The text of the historical introduction has been compared with that of two similar inscriptions of Vikrama-Chôla, one of the 5th year of his reign in the Tyâgarāja temple at Tiruvârūr in the Negapatam tālluqa (No. 164 of 1894) and another of the 11th year in the Âpatsahâyēśvara temple<sup>2</sup> at Âlaṅguḍi in the Kumbhakōṇam tālluqa (No. 165 of 1894). Other inscriptions of Vikrama-Chôla open with a much shorter historical introduction, the first words of which are *பூமாத புனர*, *viz.*, one of the 9th year in the Arulāla-Perumāl temple at Tiruvattiyūr or Little Conjeeveram (No. 33 of 1893), one of the same year and one of the 14th year at Pallāvaram in the Chingleput tālluqa. These inscriptions mention the burning, or conquest, of the Kālīṅga country<sup>3</sup> and the name of one of Vikrama-Chôla's queens, *viz.*, Mukkôkkiṛāṇaḍi, and must, accordingly, belong to the time of the same king as the other set, the introductions of which open with the words *பூமாவ மிகைந்து*.

Thanks to the calculations of Mr. S. B. Dikshit and Professor Kielhorn, I am able to state the probable day of the accession of Vikrama-Chôla. The third line of the Tiruvârūr inscription to which reference was made in the preceding paragraph, contains the following date:—

கொப்பாடு[க]லரிவழி-நாந திருவ[ந]வருவ[தி-ந]ன் ஸ்ரீவிசுவநெய[நெ]வர்க்கு  
[ய]ர[ண்]டு ஐஞ்சா[வது] இ[ய-]நநாயற்று வ-ருவ[ந]வகூத்து ஸவதுயியாழ நா[ம்]ற்றுக்-  
கிழமையும் அத்தமுமார நாள் முந்தூற்றுநாற்ப[தி]ந[ந]ால்.

“In the fifth year (*of the reign*) of Kô-Parakêsarivarman, *alias* the emperor of the three worlds, Śrī-Vikrama-Chôladêva,—on the three-hundred-and-fortieth day, which was (*the day of*) Attam (*i.e.*, the *nakshatra* Hasta), a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna.”

On this date Mr. Dikshit remarks as follows<sup>4</sup>:—“Assuming that Vikrama-Chôla began to reign in A.D. 1112, his 5th year would be about A.D. 1116. Having made calculations for 1115, 1116 and 1117, I find that A.D. 1116 is the only year which corresponds with the details of the given date. In that year, Âshâḍha *śukla* 7 ended on Sunday, the 18th June, at about 21 hours after sunrise. This was the 25th day of the solar month Mithuna. On

<sup>1</sup> Those portions of the poem, in which the surname Tyâgasamudra occurs, are not included in the extracts published by Mr. Kanakasabhai.

<sup>2</sup> In its inscriptions and in the *Periyapurāṇam*, this temple is called Irumbūlai, a name which is even now remembered at Âlaṅguḍi.

<sup>3</sup> One of the Pallāvaram inscriptions reads கலிங்கமெரிய, while the other Pallāvaram one and the Tiruvattiyūr one read கலிங்கமிரிய.

<sup>4</sup> See *Ind. Ant.*, Vol. XXIII, p. 299.

this day, at sunrise, the *nakshatra* was Uttara-Phalgunī, which ended at 7 hours 48 minutes after sunrise, when the *nakshatra* Hasta commenced."

In his important paper on 'dates of Chōla kings,' which will appear in Vol. IV of the *Journal of the Asiatic Society of India*, Professor Kielhorn adds the following remark:—"If the above were the day of the date, the 1st day of the 5th year of Vikrama-Chōla's reign would be the 15th July, A.D. 1115; and the 1st day of the 1st year [*i.e.*, the day of his accession to the throne] would be Saturday, the 15th July, A.D. 1111."

## TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [1\*] பூமலை மிடைந்து பொன்மலை [நி]கழ்தர[ப்]பாமலை மலி[ந்]த  
பருமணி[த்]திரள் புயத்திருநிலமடந்தையொடு ஜயம[க]ளிருப்பத்தற்றுணை<sup>1</sup> மா[ர்]-  
வள்தனதெகப்[டு]பற்றுத்திருமகளொருதநிபிருப்பக்கலைமகள் சொற்றிறம் புணர்ந்த  
கற்பன[ன]ராகி விருப்பொடு [நா]வகத்திருப்பத்[தி]சை தொறும் திகிரியொடுஞ்-  
செங்கொல் கடப்ப அகிலபுவனமுங்க[வி]ப்பதொருபுதுமதி பொல் வெண்குடை  
[மீ]மிசை நிற்பக்கருங்கலி ஒ[ளி]த்த[து] வன்[பி]லத்[தி]டைக்கிடப்பக்குளத்தெலிங்-  
கலிமன்<sup>2</sup> விலங்கல் மிசையெறவு[ங்]கலிங்க[பூ]மியை[க்]கனை[யெ]ரி [பருகவு]ம் ஜம்-  
ப[நை]டப்[பருகவு]த் . . . [படை<sup>3</sup> தாங்கி] வெங்கை[க]ம[ண்]ட[ல]த்துத்[தா]ங்-  
கிதி[ரு]ந்து<sup>4</sup> வடதிசை வாகை குடித்தென்-<sup>5</sup>
- [2.] நிசைத்தெ[ம]ருக[ம]ட[ப்]பூமகள் பொதுமை[யும்] பொ[னி]யியாடை[ய்]<sup>6</sup> நன்னில[ப்]-  
பாவையு[ந்]<sup>7</sup> தலைமயு[ந்]வுந்து<sup>8</sup> [பு]நிதற்றி[ரி]ம[ணி]ம[கு]டமு[றை]மயிற்கு[டி]-  
த்த[ன்]களி பரப்பித்தகித்த[நி] பரந்து மண் முழுதுங்க[ளி]ப்ப மணி  
னா[டு]வ[டு]ங்க விசையமு[ம்\*] புகழுமெல்[மெ\*][டு]லாங்கச்செழியர் வெ[ஞ்]சுரம்  
புக செ[ர]லர் கடல் புக [அ]ழிதரு சிங்க[ன]ர[ஞ்]சி நெஞ்சலமாகக்கங்க[ர்] திறை-  
யி[ட]க்[கன்]கடர்<sup>10</sup> வென்[தி]டக்[கா]ங்கரொதுங்கக்கொங்கனார்<sup>11</sup> சாய [ம]ற்றெத்-  
[தி]சை<sup>12</sup> [மன்]நரு[ந்]த[ந்]மக்கரனெநத்திருமலர்ச்செவடி உரிமையில<sup>13</sup> ந்[ற்ற]ஞ்-  
சத்தொல்லையெழுலகுத்தொழுதெழத்தொந்[ற]ய<sup>14</sup> முல்லைவாணை[க]ய் முக்கொக்கி-  
[ழ]நகடி உமையொடு[ஞ்]ச[ங்க]ரன் இமை[யத்]திருந்தாநெ[ன]ப்பெ[ர]ருந்தி  
இனிதிருப்ப[பு] ஆங்கவ[ன்]<sup>15</sup> ம[கு]ழங்கங்கையொப்பாகிய தெரிவையர் தில[த்]ம்  
தியாகபதா-
- [3.] [கை பு]ரிசுழல் [ம]டப்[பி]டி [பு]னிதருண[வ]னிதை திரி[பு]வந[முழு]துடை[யா]-  
னிவன்<sup>16</sup> [தி]ரு[வி]ளத்தரு[ன்] முழுதுடை[யா]னென [அ]மை[ந்]தினிதிருப்பச்-  
செ[ம்]பொ[நின்]<sup>17</sup> [வீ]ரலி[ஹ]ர[லு]ன[த்து] வீற்றிருந்தருளிய [கெ]ரப்பரகெசரி-  
[ப்]த[ம்]ர[ான] திருவநச்ச[க்கரவ]ம்[தி]கள் [பு]வி[சு]மசொழதெ[வ]ம்[தி] ய[ர]-  
ண்[டு] னாலவ[து] [||—] [க\*] [உ]டை[யா]ர் ஸ்ரீ[ரா]ஜ[ராஜ]வரமுடை[யா]ர்  
கொ[யி]லில் கார[ளக்]கும் ரா[ஜ]ரா[ஜ]ப்ப[ல்]வவரய[றுக்]கு த[ன்] ப[ர]ட்டன்  
கிலைய[ய]ய் [வ]ருகிற க[ராணி] கார[ள]வுக்கு [காணிய]ர[க] கு[டு]த்தொ[டு]ம-

<sup>1</sup> Read தன்றுணை மாப்பந்.

<sup>2</sup> Read கலிமன். Instead of குள two other inscriptions read குளத்திடை.

<sup>3</sup> Read வெம்படை.

<sup>4</sup> Two other inscriptions read correctly மண்டலத்தாங்கி.

<sup>5</sup> Read பொன்னியாடை.

<sup>6</sup> Read தவிர்த்து. The Tanjāvūr inscription of Kulóttuṅga I. (No. 58, p. 233) reads தவிர.

<sup>7</sup> Read தவிர்த்து.

<sup>8</sup> Two other inscriptions read கொங்கனார்.

<sup>9</sup> The Āṇṅgaṇi inscription reads திருமலர்ச்செவடியுரி[க\*]மயிலை[ற]ஞ்சு.

<sup>10</sup> Read தொந்தய.

<sup>11</sup> Read மகிழ்.

<sup>12</sup> Read திருவுள.

<sup>13</sup> Read தென்.

<sup>14</sup> Read பாவையின்.

<sup>15</sup> Read கன்னடர் வெந்திட.

<sup>16</sup> Read மன்னருத்.

<sup>17</sup> Read பொன்னின் or பொன்.

[ன்\*][று திருவ]ாய் [ெ]ம[ாழிந்தரு]ளி உ[டை]ய[ா]ர் [ஈ]ராஜ[ா]ஜி[ய]வா[  
உ[டை]ய[ா]ர் [ெ]காயில் சீகா[ரி]யஞ்செய்வாதுக்[கு]ம் பரி[ய]ரா[மு]வ[ப்]பட்-  
[ெ]டை[ப்]ப[ஞ்ச]ராசா[ரி]யத்தெவர்கன்[ம்]மிகளு[க்]கும் வு[வ]வாதம் செய்து வந்த  
திரு[மு]கப்ப[டி] கல்[வி]ல் [ெ]வட்டிய[து] [உ\*] [முன்]பு கார[ன]ந்து வ[ரு]-  
கிற புதுவுடை[யா]ன் அ[ர]-

[1.] [யன்] உ[டை]ய[ா]ன் மரித்த[ை]மயில் இவந் [ம]க[ன]ு[ச] உ[டை]ய[ா]ந் [க]வ்[லா]-  
லைக்[கு] த[ஞ்ச]ரா[ஜ]ர்த்த[ெ]வர்க்கு [அடை]த்த நாட்டுப்[பண்]டாரங்களு[ம்]  
[அன]ந்து இத்த[ர]ல் வ[ன]த் கார[ன]வு [ம]ா[டம்] உ[ன்னி]து ஒ[டு]க்[து]  
வருகிற ப[ரி]சு [ெ]த[வ]ர் [பண்]டாரத்தெ ஒடுக்க கடவ[ச]ர[க]வும் [த]னக்-  
கும் [தந்] வ[ர்க்க]த்தா[ர்க்க]கும் ச[கூ]ர[தி]த[தவத்] [ெ]சல்ல வைத்த ப[கூ]  
ஒன்று [||—] [ந\*]

## TRANSLATION.

1. Hail ! Prosperity ! (*The king*) was resplendent with golden chains, combined with garlands of flowers. In (*his*) arms, which were covered with large jewels, (*and*) which (*formed the subject of*) a great number of poems, rested the goddess of Victory, along with the goddess of the great Earth. Having obtained as her own (*possession*) (*his*) breast, (*which was*) her support, the goddess of Prosperity exclusively abided (*there*). As a chaste woman that possessed great eloquence, the goddess of Learning resided with delight in (*his*) tongue. (*His*) sceptre, along with the wheel (*of his authority*), swayed over all regions. (*His*) white parasol was raised on high, like a matchless second moon, overspreading the whole world. The dark Kali (*age*) hid itself and lay in the deep pit.

At the time of love<sup>1</sup> (*i.e.*, in his youth), (*he*) grasped the cruel weapon, so that the Teliṅga Vīmaṇ (*i.e.*, Bhīma) of Kuḷam<sup>2</sup> ascended the mountains (*as refuge*), and so that intense fire consumed the country (*bhūmi*) of Kalinga. (*He*) joyfully stayed (*awhile*) in the Vēṅgai-maṇḍalam and put on the garland of (*the victory over*) the Northern region.

(*He*) stopped the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.*, Lakshmi) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Ponni (Kâvêrî), and put on by right (*of inheritance*) the pure royal crown of jewels.

While (*he*) diffused his kindness, (*it*) spread to every individual. The whole earth rejoiced; the tongue of the bell<sup>3</sup> became silent; (*his*) victory and fame rose higher and higher.

The Śeriyas (*i.e.*, Pāṇḍyas) entered hot jungles (*as refuge*); the Śéralas (*i.e.*, Chêras) entered the sea; the Śīngalas (*i.e.*, Simhalas), who deal destruction, became afraid and agitated in mind; the Gaṅgas paid tribute; the Kaṇṇaḍas turned (*their*) backs; the Koṅgas retreated; the Koṅkaṇas fled; the kings of all other regions duly worshipped (*his*) red lotus-feet as their protection.

Mukkôkkiṛāṇaḍi, the jewel among the inhabitants of the forest-country, <sup>4</sup> who was born to be worshipped by the seven ancient worlds, joyfully dwelt in harmony (*with him*), just as Śaṁkara dwells with Umâ on the Imaiyaṁ (*i.e.*, Himâlaya).

<sup>1</sup> ஐம்படை is synonymous with ஐங்கலை, which is a translation of the Sanskrit पञ्चबाण.

<sup>2</sup> Two other inscriptions read "at Kuḷam." The manner in which the word குளம் is employed, shows that it cannot be taken in its usual sense, *viz.*, 'a tank,' but must be the proper name of a locality.

<sup>3</sup> மணி stands for ஆராய்ச்சிமணி, "a bell attached to a royal palace, rung by those who seek for justice from the king" (Winslow).

<sup>4</sup> வாணகை stands for வாழ்ந்தகை.

Tiṇṇapaṭṭigai (*i.e.*, Tyāgapatākā), the ornament of women, (*who had*) curly hair, (*who possessed the gait of*) a female elephant, a lady of pure virtues, the mistress of the whole of the three worlds, joyfully dwelt in harmony (*with him*) as mistress of the full favour of his royal heart, resembling Gaṅgā at whom he (*viz.*, Śiva) rejoices.

In the fourth year (*of the reign*) of (*this*) Kō-Parakêsarivarman, *alias* the emperor of the three worlds, Śrī-Vikrama-Śôṇadêva, who was graciously seated on the throne of heroes (*which consisted*) of pure gold.

2. The king having ordered :—“ We have given the allowance which was permanently enjoyed by his grandfather, as an allowance for measuring the paddy (*kâr*),<sup>1</sup> to Râjarâja-Pallavarayan, who measures the paddy in the temple of the lord Śrī-Râjarâjêśvara,”—(*this*) was engraved on stone in accordance with a royal order (*to this effect*), which had reached the manager, the . . . . . Pañchâchârya,<sup>2</sup> (*and*) the Pûjâris (*deva-kazmi*) of the temple of the lord Śrī-Râjarâjêśvara.

3. Whereas Puduṇḍaiyân A[rayan] Uḍaiyân,<sup>3</sup> who previously used to measure the paddy, is dead, one share was assigned, for as long as the moon and the sun endure, to his son Uḍaiyân K[a]l[lâl]ai himself and to his family (*under the condition that*) he should also measure (*the contents of*) the up-country treasuries belonging to the Tañjâvûr temple, and that he should pay into the temple treasury all fees (?), *etc.*, which are paid to him (*for*) measuring the paddy on these occasions.

#### NO. 69.—ON THE OUTSIDE OF THE EAST ENCLOSURE.

This inscription and the next following one (No. 70) are engraved on the right of the entrance to the second *gôpura*.<sup>4</sup> The inscription No. 69 consists of a list of villages which had to supply treasurers, servants and accountants to the Râjarâjêśvara temple, in accordance with an order which Râjarâjadêva had issued before the 29th year of his reign. Paragraph 1 states that these villages were situated in the Chôḷa country, in the Pândya country, and in Tonḍai-nâḍu which was surnamed Jayaṅkoṇḍa-Chôḷa-maṇḍalam. Tonḍai-nâḍu or Tonḍai-maṇḍalam is the ancient Tamil name of the Pallava country.<sup>5</sup> In Sanskrit inscriptions it occurs as Tonḍîra-maṇḍala, Tunḍîra-maṇḍala, and Tunḍîka-vishaya.<sup>6</sup> The present inscription proves that Jayaṅkoṇḍa-Chôḷa-maṇḍalam, which is referred to in many inscriptions,<sup>7</sup> is another name of Tonḍai-maṇḍalam. Jayaṅkoṇḍa-Chôḷa, from which this term is derived, must have been a surname of Râjarâja or of one of his predecessors. In the *Madras Christian College Magazine* for October 1890, Mr. Venkayya has shown that proper names, of which Jayaṅkoṇḍa-Chôḷa forms the first member, do not occur in inscriptions previous to the 29th year of Râjarâja's reign, and concludes from this fact that Jayaṅkoṇḍa-Chôḷa was a surname of Râjarâja himself, assumed by him towards the close of his reign. The same surname was subsequently

<sup>1</sup> See page 117, note 2.

<sup>2</sup> I have omitted in the translation the terms preceding பஞ்சாசாரிய, *viz.*, பரியாரமுலப்பட்டுடை, because their meaning is obscure, and because I do not now believe in the correctness of the translation of them which was given on page 112. Instead of பரியார, two other inscriptions read பதிபாத; see page 111, note 3.

<sup>3</sup> This appears to be another name of the person who is styled Râjarâja-Pallavarayan in paragraph 2.

<sup>4</sup> See page 227, note 5.

<sup>5</sup> See the Index to Vol. I, *s.v.* Tonḍai-maṇḍalam.

<sup>6</sup> See *Ep. Ind.*, Vol. III, p. 119, note 6, and p. 225, note 3.

<sup>7</sup> See the Index to Vol. I, *s.v.*; *Ind. Ant.*, Vol. XXI, p. 284; *Ep. Ind.*, Vol. III, p. 149.

The original of this inscription is much injured, and whole paragraphs of it are totally lost. To facilitate reference, I have numbered consecutively all those paragraphs, of which at least a portion is still preserved.

*First section.*

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- [18.] உடையார் ஸ்ரீராமராஜதேவர் திருவ[ர]ய் மொழிந்தருளினபடி கல்வி[ல்] வெட்டி-  
யது — [க\*] அருமொழிதேவவளநாட்டு மங்கலநாட்டு ம[ங்]-  
[19.] [கல]த்[த்] ஸதெயயார் இடக்கடவ [ஸ்ரீ]வணாரஞ்செய்யும் ஸ்ரீரஹ்ண[ன்] ஒருவன்  
திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [உ\*] அரு-  
[20.] மொழிதேவவளநாட்டு நென்மவிந[ர]ட்டு நெடுமணலாகிய மதனமஞ்சரிஜி[கா]வெட்டி-  
உமதது ஸதெயயார் இடக்கடவ திருப்-  
[21.] ப[ரி]சாரகஞ்செய்யும் மாண் இர[ண்]டு [ந\*] இந்நாட்டுக்குன்றியூர் ஸதெயயார்  
இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ச\*]  
[22.] [இ]ந்நாட்டுச்[சு]ர[ர]ன்[ருடி] ஸதெயயார் இடக்கடவ திருப்ப[ரி]ச[ர]கஞ்செய்-  
யும் ம[ர]ண் [ஒன்]று [நி\*] இந்நாட்டு [ஆரா]ற்றார் ஸதெயயார் இ-  
[23.] டக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று — [சு\*] அரும[மா]ழிதேவவ-  
ளநாட்டுப்புறங்கரம்-  
[24.] பை[ப]நாட்டுப்பல்லவன்ஹோதேவிஜகுவெட்டிஉமதது ஸதெயயார் இடக்கட[வ] திரு-  
ப்பரிசாரக-  
[25.] ஞ்செய்யும் மாண் ஒன்று [எ\*] இந்நாட்டுச்செம்பியன்ஹோதேவிஜகுவெட்டிஉமத-  
து ஸ-  
[26.] தெயயார் இடக்கடவ திருப்பரி[ச]ரகஞ்செய்யும் மாண் இரண்டு [அ\*] இந்நா-  
ட்டுப்பெரும்பல-  
[27.] மருதூர் ஸதெயயார் இடக்க[ட]வ திருப்பரிசாரகஞ்செய்யும்\* மா[ண்] ஒன்[று]  
[க\*] இந்நாட்டுக்களப்-  
[28.] பாழ் ஸதெயயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ய\*]  
இந்நாட்டு[ச்]சிங்-

## Second section.

- [1.] [கன]ரத்தகஜகுவெட்டிஉமதது ஸதெயயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்  
மாண் ஒன்று [யக\*] இந்நாட்டுச்சங்க . . . [ரகிய அருமொழி]தேவஜி-  
[குவெட்டி]உமதது ஸதெயயார் இடக்கடவ திருப்பரிசாரக-  
[2.] ஞ்செய்யும் மாண் இரண்டு [யஉ\*] இந்நாட்டுக்கெழுத்தார் ஸதெயயார் இட-  
க்க[ட]வ திருப்பரிசா[ர]கஞ்செய்யும் மாண் [ஒன்]று [யந\*] . . . . .  
. . . . . [ஆகுவெட்டி]உமதது ஸதெயயார் இ-  
[3.] டக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் [ஒன்]று [யச\*] இந்நாட்டுக்கெ[ர]யிலார்-  
புது[க்]ருடி[யா]கிய [கெ]காணார[ஜி]ஆகுவெட்டி[ஜி]உமதது ஸதெயயார் இ-  
டக்கடவ திருப்ப[ரி]சா[ர]கஞ்செய்யும் மாண் ஒன்று [யநி\*]  
[4.] இந்நாட்டு[டு] வ[ங்க]க[ர்] ஸதெயயார் இடக்க[ட]வ திருப்பரிசாரகஞ்செய்யும்  
மாண் ஒன்று [யசு\*] இந்நாட்டு [வன்]கொற்ற[க்]ருடி ஸ[தெயய] . . . . .  
. . . . . [யஎ\*] . . . . .  
[5.] . [து ஸ]தெயயார் இடக்க[ட]வ திருப்பரிசாரகஞ்செய்யும் மாண் [ஒன்]று  
[யஅ\*] [இந்நாட்டுப்ப[னை]யூர் ஸதெயயார் [இ]டக்க[ட]வ திருப்] . . .  
. . . . . [யசு\*] . . . . .  
[6.] [டவ] திருப்ப[ரி]சா[ர]கஞ்செய்யும் மாண் ஒன்று [யஉ\*] அருமொழிதேவ[வள]-  
நாட்டு . ண்டாழை[வெ]ஞர்[க்]கற்ற[த்து]கு[று]ம்[ப] . . . . .  
. . . [உக\*] . . . . .  
[7.] டக்கெழு[ர்] ஸதெயயார் இடக்கடவ திருப்ப[ரி]சாரகஞ்செய்யும் மாண் [ஒன்]-  
[று] [யஉ\*] இந்நாட்டு[க்]கொண்ணூர் [ஸ]தெயயார் இடக்க . . . . .  
. . . . . [உக\*] . . . . .  
[8.] சூர்வலக்கற்ற[த்து] ஆர்வல[த்]து ஸதெயயார் இடக்கடவ திருப்ப[ரி]சாரகஞ்செய்-  
யும் மாண் இரண்டு [யசு\*] [அருமொழிதேவ] . . . . .

- [9.] டவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [உடு\*] இந்நாட்டு வலெயர்வத்து  
[வலெயர்வ]யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் . . . . .  
[உசு\*] . . . . .
- [10.] [ரிசாரகஞ்செய்யும்] ம[ரண்] ஒன்று [உஎ\*] இந்நாட்டு மானினர் வலெயர்-  
யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் ம[ரண்] ஒன்று [உஅ\*]  
. . . . .
- [11.] . . . . . [வலெயர்வ] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்-  
[று] [உசு\*] இந்நாட்டு [அ]றிஞ்சி[கை]கூட[வ] . . . . .  
. . . . . [உய\*] . . . . .
- [12.] . . . . . [உசு\*] ம[ரண்] ஒன்று [உக\*] அருமொழிவெவ-  
வளநாட்டுப்புவியு[ர்]நாட்டு . . . . . [உஉ\*] . . . . .
- [13.] . . . . . [திருப்பரிசாரகஞ்செய்யும்] மாண் ஒன்று [உக\*]  
அருமொழிவெவ[ள]நாட்டு . . . . . [உசு\*] . . . . .
- [14.] . . . . . [உக\*] இந்நாட்டு இரண்[டு] . . . . . [உசு\*] . . . . .
- [15.] . . . . . [கி]ய வாரணாசி[ம்] [வலெயர்வ] இடக்கடவ  
திருப்பரிசாரகஞ்செய்யும் . . . . . [உஎ\*] . . . . .
- [16.] . . . . . [உக\*] வலெயர்வ இடக்கடவ திருப்பரிசாரக-  
ஞ்செய்யும் மாண் இரண்டு [உஅ\*] இந்நாட்டுச்செய்யும் . . . . .  
. . . . . [உசு\*] . . . . .
- [17.] . . . . . [சுத்தியபி]வாரணாசி[ம்] . . . . .  
. . . . . [வலெயர்வ] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் . . . . .  
[சுய\*] . . . . .
- [18.] . . . . . இடக்கடவ திருப்பரிசாரகஞ்செய்யும் . . . . . [சுசு\*]  
சுத்தியபிவாரணாசி[ம்] . . . . . [சுஅ\*] . . . . .
- [19.] . . . . . [சுஅ\*] வாரணாசி[ம்] [வலெயர்வ] இடக்கடவ திருப்பரிசாரக-  
ஞ்செய்யும் மாண் ஒன்று [சுசு\*] இந்நாட்டு நாலூர் . . . . .  
. . . . . [சுஅ\*] . . . . .
- [20.] [ல்] [வலெயர்வ] இடக்கடவ [திருப்பரிசாரகஞ்செய்யும்] மாண் ஒன்று [சுசு\*]  
சுத்தியபிவாரணாசி[ம்] . . . . . [இ-  
டக்கடவ திருப்பரிசாரகஞ்செய்யும்] மாண் . . . . . [சுசு\*] . . . . .
- [21.] . . . . . [சாரகஞ்செய்யும்] மாண் ஒன்று [சுஎ\*] [இந்-  
நாட்டு] . . . . . [திருப்பரிசாரகஞ்செய்யும்] மாண் . . . . .  
[சுஅ\*] . . . . .
- [22.] . . . . . [திருப்பரிசாரகஞ்செய்யும்] சன்னி[ம்] [வலெயர்வ]  
இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [சுசு\*] . . . . .
- [23.] . . . . . [திருப்பரிசாரகஞ்செய்யும்] மாண் ஒன்று [சுய\*] சுத்தியபி[வா]-

<sup>1</sup> Read சென்றார்க்குற்றத்து, as in No 70, paragraph 19.





- [4.] யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இராண்டு எக\* உய்கக-  
கொண்டான்வளநாட்டுக்குறும்பூர்நாட்டுக்காயாக்குடி ஸடுவையார் இடக்கடவ  
திருப்பரிசாரகஞ்செய்யும் மாண் இராண்டு எக\* இந்நாட்டுத்தேர்ச்செ-  
ரியான வராகுலேசாழ்வுகூடுவெஃகிமஹேசுவர இடக்கடவ திரு-  
ப்பரிசாரகஞ்செய்யும் மாண் ஒன்று எக\* இந்நாட்டு உவகு . . .  
. . ஸடுவையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று எக\*  
இந்நாட்டுக்குறும்புறத்தார் ஸடுவையார் இடக்கடவ திருப்பரிசாரகஞ்செ-  
ய்யும் மராண் இராண்டு எக\* உய்ககொண்டான்வளநாட்டு . [மு-  
யூர்நாட்டு வொஹ] . . . [லி]ஹஜ்-
- [5.] காவெஃகிமஹேசுவர இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மா-  
[ண்] இராண்டு எக\* உய்யக்கொண்டான்வளநாட்டுக்குறும்பூர்நாட்டு  
தேவதரணம் திருவிடைக்கழி ஸடுவையார் இடக்கடவ கணக்கெழுத்து  
கரணத்தான் ஒருவன் இவன் இடக்கடவ கீழ்க்கரணத்தார்கள் இருவர் எக\*  
ராஜேந்திரலிஹவளநாட்டுப்பொய்கைநாட்டு [மண]ராஜேந்திரகூடுவெஃகிமஹே-  
சுவர ஸடுவையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இரா-  
ண்டு எக\* இந்நாட்டுப்பெரும்புலியூர் ஸடுவையார் இடக்கடவ திருப்-  
பரிசாரகஞ்செய்யும் மாண் . . . எக\* [ராஜேந்திர]லிஹவளநாட்டு  
மிறைக்கூற்றத்துக்காமரவல்லி ஸடுவையார் இடக்கடவ திருப்பரிசார-  
கஞ்செய்யும் மா-
- [6.] [ண்] இராண்டு கணக்கெழுத்துக்கரணத்தான் ஒருவன் இவன் இடக்க-  
டவ கீழ்க்கரணத்தார்கள் இருவர் அக\* [ராஜேந்திர]லிஹவளநாட்டு  
அண்டாட்டுக்கூற்றத்துத்தேவதரணம் ஸடுவையார் இடக்கடவ திருப்பரிசாரக-  
ஞ்செய்யும் மராண் . . . அக\* . . . ஸ்ரீபரந்தகஜகூடுவெஃகி-  
மஹேசுவர ஸடுவையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் நாலு-  
கணக்கெழுத்துக்கரணத்தான் ஒருவன் இவன் இடக்கடவ கீழ்க்கரணத்தார்-  
கள் இருவர் அக\* ராஜேந்திரலிஹவளநாட்டு இந்நம்பர்நாட்டு ஆதனார்  
[ஸடுவையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்] மராண் ஒன்று அக\*  
இந்நாட்டுப்பழையவானவன்<sup>1</sup> [ஹாஜே]விஜயகூடுவெஃகிமஹேசுவர இ-  
டக்கடவ
- [7.] திருப்பரிசாரகஞ்செய்யும் மராண் . . . அக\* இந்நாட்டு அககூர்  
ஸடுவையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று  
அக\* ராஜேந்திரலிஹவளநாட்டு மிழைந<sup>1</sup> . . .  
[ஸடுவையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்] மாண் ஒன்று அக\*  
[ராஜேந்திர]லிஹவளநாட்டு மண்ணிநாட்டு எமலலாராகிய<sup>2</sup> தென்கொண்ட-  
லிஹாஜேவிஜயகூடுவெஃகிமஹேசுவர ஸடுவையார் இடக்கடவ திருப்பரிசாரக-  
ஞ்செய்யும் மாண் இராண்டு அக\* இந்நாட்டு வெம்பற்றாராகிய அ-  
ஞ்செய்யும் மாண் இராண்டு அக\* இந்நாட்டு இடையர்கல்-
- [8.] லூர் ஸடுவையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று அக\*  
இந்நாட்டு இடைவ ஸடுவையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்  
மாண் ஒன்று அக\* ராஜேந்திரலிஹவளநாட்டு . . .  
ஸடுவையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று அக\*  
இந்நாட்டு ஸ்ரீபரந்தகஜகூடுவெஃகிமஹேசுவர ஸடுவையார் இடக்கடவ

<sup>1</sup> This break may have to be filled up by நாட்டுச்செய்தலுர்; see No. 70, paragraph 75.

<sup>2</sup> Read தென்கொண்ட.

திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [கூஉ\*] ராஜெஜுவலி[ஹ]வளநாட்டு  
[ச]வ்வாற்றாநாட்டுக்கதவா[ய்]லெழுத்து வடவெயார் இடக்கடவ திருப்பரிசா-  
ரகஞ்செய்யும் ம[ர]ண் ஒன்று [கூஉ\*] இந்நாட்டு லெழுத்துகொட்டு[ர்] வடவெ-  
யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யு-

[9.] ம் மா[ண்] . . . [கூச\*] [ராஜெஜுவலி]ஹவளநாட்டு . . . . .  
. . . . . [லமா]ன புவிபூர் வடவெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்  
மாண் ஒன்று [கூடு\*] இந்நாட்டு ஸ்ரீவீரநாராயண[ஜ]கூட்டு[ல்]லெழுத்து  
வடவெயார் இடக்கடவ ஸ்ரீவணாரஞ்செய்யும் ஸ்ரீவண[ந்] ஒருவன் திருப்-  
பரிசாரகஞ்செய்யும் மாண் [ப]ன்னிரண்டு [கூசு\*] ராஜெஜுவலி[ஹ]வளநாட்டு-  
டுக்குக்கதாட்டுக்குக்கை வடவெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யு-  
யும் மாண் ஒன்று [கூஎ\*] [இ]ந்நாட்டுக்காவிரி[லெழுத்து] வடவெயார்  
[இ]டக்கடவ திருப்பரிசாரகஞ்செய்யும் ம[ர]ண் ஒன்று [கூஅ\*] இந்நாட்டு-  
க்கடவ[லங்கு]டி வடவெயார் [இ]டக்கடவ திருப்பரிசாரகஞ்செய்யு-

[10.] [ய்யு]ம் மாண் ஒன்று [கூசு\*] [ராஜெஜுவலி]ஹவளநாட்டு[த்] திருவாலிநாட்டு-  
க்கா . . . . . [வடவெயார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும்  
மாண் ஒன்று [ர\*] ராஜெஜுவலி[ஹ]வளநாட்டு[த்] . . . . .  
. . . . . [க்]குடி [வடவெயார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் [ம]ர-  
ண் ஒன்று [ரக\*] இந்நாட்டுத்திருநெய்யூர் வடவெயார் இடக்கடவ திருப்-  
பரிசாரகஞ்செய்யும் ம[ர]ண் ஒன்று [ரஉ\*] [இ]ந்நாட்டு மாறபிடுகு[லெழுத்து]  
கூட்டு[ல்]லெழுத்து [வடவெயார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும்  
மாண் இரண்டு [ரக\*] ராஜெஜுவலி[ஹ]வளநாட்டு வெண்ணையூர்நாட்டுப்-  
பெருங்குண்பூர் வடவெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண்  
ஒன்று [ரச\*] இந்நாட்டுப்பாப்ப[ர்]குடி

[11.] [வடவெயார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் . . . . . [ரடு\*]  
. . . . . [இ]டக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண்  
ஒன்று [ரக\*] ராஜெஜுவலி[ஹ]வளநாட்டு\* . . . . .  
[டு]வ[ல்]லெழுத்து வடவெயார் [இ]டக்கடவ திருப்பரிசாரகஞ்செய்யும்  
மாண் இரண்டு [ரஎ\*] [இ]ந்நாட்டுத்திருக்கமூலத்து [வடவெயார்] இட-  
க்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ரஅ\*] இந்நாட்டுத்தெனார்  
[வடவெயார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ரக\*]  
ராஜெஜுவலி[ஹ]வளநாட்டு [ந]ாங்கு[ந்]நாட்டு நாங்கு[ந்] வடவெயார் [இ]டக்-  
கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [ரய\*] இந்நாட்டுக்-  
குன்றத்து வடவெயார் இடக்கடவ திருப்பரிசா-

[12.] [ரகஞ்செய்யும்] மாண் ஒன்று [ரயக\*] இந்நாட்டு\* . . . . .  
. . . [மாண்] ஒன்று [ரயஉ\*] ராஜெஜுவலி[ஹ]வளநாட்டு அநிகை[ம]<sup>1</sup>  
. . . . . [வ] திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு  
[ரயஉ\*] ராஜெஜுவலி[ஹ]வளநாட்டு[க்]கொண்டநாட்டுப்பஞ்சவன்[லெழுத்து]  
கூட்டு[ல்]லெழுத்து [வடவெயார்] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் [ம]ர-  
ண் இரண்டு [ரயச\*] ராஜெஜுவலி[ஹ]வளநாட்டு நெலுஜர்நாட்டுக்குமராடி-  
[து]கூட்டு[ல்]லெழுத்து வடவெயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்  
மாண் ஒன்று [ரயடு\*] ராஜெஜுவலி[ஹ]வளநாட்டுப்பி[ட]லூர்நாட்டு ந[ய]-  
திர[லெழுத்து] வடவெயார் இடக்கடவ திருப்-

[13.] [பரிசாரகஞ்செய்யும்] மாண் ஒன்று [ரயக\*] . . . . .  
[டு]வ[ல்]லெழுத்து [வடவெயார்] இடக்கடவ திருப்பரிசாரக . . . . .

<sup>1</sup> Read அநிகைமங்கைநாட்டு, as in No. 70, paragraph 105.

. . . . . [ராயன்\*] . . . . . [வெண்குமாரன்]  
 ஸ்ரீமஹேயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராயன்\*]  
 இந்நாட்டு கூத்தியலிஹேயகுவெல்லிமஹேய ஸ்ரீமஹேயார் இடக்கடவ திருப்பரி-  
 சாரகஞ்செய்யும் மாண் ஒன்று [ராயன்\*] ராஜாஸ்யவளநாட்டு வடவழி-  
 நாட்டுத்திருவெள்ளறை ஸ்ரீமஹேயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்  
 மாண் இரண்டு [ராயன்\*] ராஜாஸ்யவளநாட்டுக்கவாக்கற்றத்தப்பரா-  
 குரிகெசுரமுல்குவெல்லிமஹேய-

[14.] து ஸ்ரீமஹேயார் இடக்கடவ . . . . . [ராயன்\*] . . . . .  
 . . . . . [ஸ்ரீமஹேயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்] . . .  
 . . . . . [ராயன்\*] . . . . . க்கண்டத்துச்சங்கத்திழை-  
 மஹேய ஸ்ரீமஹேயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண்  
 ஒன்று [ராயன்\*] கௌரந்தகவளநாட்டு உறையர்க்குற்றத்து ராஜாஸ்யவள-  
 நெல்லிமஹேய ஸ்ரீமஹேயார் இடக்கடவ ஸ்ரீமஹேயார்ஞ்செய்யும் ஸ்ரீமஹேயர்  
 ஒருவன் திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [ராயன்\*] இந்நாட்டு  
 அறிஞ்சினைகுவெல்லிமஹேய ஸ்ரீமஹேயார் இடக்-

[15.] கடவ திருப்பரிசாரகஞ்செய்யும் . . . . . [ராயன்\*] [கௌரந்தகவள-  
 நாட்டு] . . . . . [தண்டலை ஸ்ரீமஹேயார் இடக்கடவ  
 திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராயன்\*] . . . . .  
 திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராயன்\*] கௌரந்தகவளநாட்டுத்-  
 தட்டைகளநாட்டுக்கற்றனிழைகுவெல்லிமஹேய ஸ்ரீமஹேயார் இடக்கடவ திரு-  
 ப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராயன்\*] [கௌரந்தகவளநாட்டுச்-  
 சூரவர்க்குற்றத்துச்சொழைத்திழைகுவெல்லிமஹேய ஸ்ரீமஹேயார் இடக்கடவ  
 திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராயன்\*] வாணுகுமாரன்]-

[16.] வளநாட்டு [விளநாடு]நாட்டு . . . . . லிமஹேயர்  
 யார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [ராயன்\*] இந்  
 . . . . . [1]ஹேயகுவெல்லிமஹேய ஸ்ரீமஹேயார்  
 இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராயன்\*] [இந்நாட்டு  
 ம]வரியாகிய ஸ்ரீமஹேயகுவெல்லிமஹேய ஸ்ரீமஹேயார் இடக்கடவ திருப்பரி-  
 சாரகஞ்செய்யும் மாண் ஒன்று [ராயன்\*] வாணுகுமாரன்விளநாட்டு  
 இடையாற்றநாட்டு [இடையாற்ற]லிமஹேய ஸ்ரீமஹேயார் இடக்கடவ திரு-  
 ப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [ராயன்\*] இந்நாட்டுத்தொண்டவைத்து-  
 வெல்லிமஹேய ஸ்ரீமஹேயார் இட-

[17.] க்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராயன்\*] இந்நாட்டு . . .  
 . . . . . [ராயன்\*] இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண்  
 ஒன்று [ராயன்\*] வாணுகுமாரன்விளநாட்டு\*] . . . . .  
 [ஹேயகுவெல்லிமஹேய ஸ்ரீமஹேயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும்  
 யும் [மாண் ஒன்று [ராயன்\*] வாணுகுமாரன்விளநாட்டு எய்காட்டுத்-  
 திருப்பெர் [ஸ்ரீமஹேயார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் [மாண்  
 ஒன்று [ராயன்\*] நிதவினதவளநாட்டு நல்லூர்நாட்டு ராஜகேவலிமஹேய-  
 மஹேய ஸ்ரீமஹேயார் இடக்கடவ ஸ்ரீமஹேயார்ஞ்செய்யும்

[18.] ஸ்ரீமஹேயர் ஒருவன் திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ராயன்\*]  
 நிதவினதவளநாட்டு\*] . . . . . ந்தாரநாட்டு விசையாறயகுவெல்லி-  
 மஹேய ஸ்ரீமஹேயார் இடக்கடவ . . . . . [ராயன்\*]  
 [நிதவினதவளநாட்டு ஆலுர்க்கற்றத்து இருமபுதலாகிய மனுகுவெல்லி]

<sup>1</sup> This break was probably to be filled up by நாட்டுச்சொழை; see No. 57, paragraph 8.

உன்னிதுகுவெட்டுமெது ஸுமெய்யார் இடக்கடவ திருப்பரிசு[ர]சுஞ்செய்யும்  
 மா[ண்] இரண்டு [ராசு\*] [இ]ந்நாட்டு [ஆமு]த்தி[ர]வல்லி [ஸ]மெய்யார்  
 இடக்கடவ [திருப்ப]ரிசு[ர]சுஞ்செய்யும் மாண் இரண்டு [ராசு\*] நி[த்]தவி-  
 னெதவனா[ட்டு] முடிச்செ[ர]னாட்டு ஜநநாயுதுகுவெட்டு[தி]மெது ஸுமெ-  
 யார் இட-  
 [19.] [க்கடவ திருப்பரிசு]சுஞ்செய்யும் மாண் இரண்டு [கண]க்[கெழுதுங்கரணத்தான்  
 ஒருவன் இவன் இடக்கடவ [கிழ்]க்கர[ணத்] . . . . . [ராசு\*]  
 . . . . . [ப]ரிசு[ர]சுஞ்செய்யும் மாண் ஒன்று [ராசு\*]  
 . . . . . [ந]க்[கெழுதுங்கரணத்தான்] [வ]ண்ணிக[க]ற்ற[த்துக்கி]ழ[ப்]பு[ண்டியாகிய] <sup>1</sup> [ஒ]-  
 [வெ]க[தெ]ற[ர]செவ[து]குவெட்டுமெது ஸுமெய்யார் இட[க்க]டவ திரு[ப்]-  
 [ப]ரிசு[ர]சுஞ்செய்யும் மாண் இரண்டு [ராசு\*] [இ]ந்நாட்டு[ப்ப]வணாரா-  
 கிய அவ[னி]கெவ[ரி]துகுவெட்டு[தி]மெது ஸுமெய்யார் இடக்கடவ [திருப்பரி]-  
 சா[க]ஞ்செய்யும் மா[ண்] ஒன்று ||— [ராசு\*]

## TRANSLATION.

1. Hail! Prosperity! Before the twenty-ninth year (*of the reign*) of Kô-Râjakêsarivarman, *alias* Śrî-Râjarâjadêva, who, &c.,<sup>2</sup> — the lord Śrî-Râjarâjadêva was pleased to order that the inhabitants of the *brahmadêyas* in Śôra-maṇḍalam, in Pândi-nâḍu, *alias* Râjarâja-maṇḍalam,<sup>3</sup> and in Tonḍai-nâḍu, *alias* Jayaṅkoṇḍa-Śôra-maṇḍalam, should supply, as long as the moon and the sun endure, to the lord of the Śrî-Râjarâjêśvara (*temple*): (1) as temple treasurers, such Brâhmanas in those respective *brahmadêyas* as are rich in land, connexions, or capital; (2) Brahmachârins (*mâni*) as temple servants; and (3) accountants for writing the accounts (*of the temple*). Among the persons who are supplied, to each treasurer should be measured . . . . . *kalam* of paddy per year; to each Brahmachârin who is a temple servant, (*one*) *padakku* of paddy per day and four *kâsu* per year; among these, to each of ten who had taken permanent vows (?), three *kurunî* of paddy per day and four *kâsu* per year; among the same, to each of twenty . . . . ., (*one*) *padakku* of paddy per day and five *kâsu* per year; to each person who writes the accounts, two hundred *kalam* of paddy per year; to each under-accountant whom the latter has to supply, seventy-five *kalam* of paddy per year, *i.e.*, one hundred and fifty *kalam* of paddy to two (*under-accountants*). Among these, the Brahmachârins who are temple servants, shall receive (*their*) allowance of paddy and *kâsu* at the city treasury of the lord of the Śrî-Râjarâjêśvara (*temple*); and the treasurers and accountants shall receive (*their allowances*) at the up-country treasuries of the lord of the Śrî-Râjarâjêśvara (*temple*). These allowances were engraved on stone by order of the lord Śrî-Râjarâjadêva.

2. The members of the assembly of Maṅgalam in Maṅgala-nâḍu, (*a subdivision*) of Arumoridêva-vaṇanâḍu, have to supply one Brâhmaṇa as temple treasurer (*and*) one Brahmachârin as temple servant.

3. The members of the assembly of Nedumanal, *alias* Madanamañjari-chaturvêdimāṅgalam, in Neṇmali-nâḍu, (*a subdivision*) of Arumoridêva-vaṇanâḍu, have to supply two Brahmachârins as temple servants.

4. The members of the assembly of Kunriyûr in the same *nâḍu* have to supply one Brahmachârin as temple servant.

<sup>1</sup> On page 228, text line 6, read likewise [கிழ்ப்பு]ண்டியாகிய.

<sup>2</sup> The historical part of this inscription is identical with that of No. 65.

<sup>3</sup> See page 149, note 7.

5. The members of the assembly of [Śu]r[â]n[kuḍi] in the same *nāḍu* have to supply one Brahmachârin as temple servant.

6. The members of the assembly of [Ârâ]r[â]r in the same *nāḍu* have to supply one Brahmachârin as temple servant.

7. The members of the assembly of Pallavanmahâdêvi-chaturvêdimangalam in Puraṅgarambai-nâḍu, (*a subdivision*) of Arumoridêva-vaṇanâḍu, have to supply one Brahmachârin as temple servant.

8. The members of the assembly of Śembiyanmahâdêvi-chaturvêdimangalam in the same *nāḍu* have to supply two Brahmachârins as temple servants.

9. The members of the assembly of Perumbalamarudûr in the same *nāḍu* have to supply one Brahmachârin as temple servant.

10. The members of the assembly of Kaḷappâr in the same *nāḍu* have to supply one Brahmachârin as temple servant.

11. The members of the assembly of Śin[ga]l[â]ntaka-chaturvêdimangalam in the same *nāḍu* have to supply one Brahmachârin as temple servant.

12. The members of the assembly of [Śaṅga . . . . . , *alias* Arumorî]dêva-chaturvêdimangalam, in the same *nāḍu* have to supply two Brahmachârins as temple servants.

13. The members of the assembly of Keṇuvattûr in the same *nāḍu* have to supply one Brahmachârin as temple servant.

14. The members of the assembly of . . . . . chaturvêdimangalam . . . . . have to supply one Brahmachârin as temple servant.

15. The members of the assembly of K[ô]yilârpuduk[kuḍi], *alias* Kôḍaṇḍarâma-chaturvêdimangalam, in the same *nāḍu* have to supply one Brahmachârin as temple servant.

16. The members of the assembly of Va[ṅga]na[gar] in the same *nāḍu* have to supply one Brahmachârin as temple servant.

17. The members of the assembly of [Van]korra[n]guḍi in the same *nāḍu* . . . . .

18. The members of the assembly of . . . . . have to supply one Brahmachârin as temple servant.

19. The members of the assembly of Pa[ṇai]yûr in the same *nāḍu* have to supply . . . . .

20. . . . . one Brahmachârin as temple servant.

21. . . . . Ku[ru]m[ba] . . . . . in . . . . . nâ[ra]i-[vê]l[â]r-kûr[ra]m, (*a subdivision*) of Arumoridêva-vaṇanâḍu, . . . . .

22. The members of the assembly of Kûrûr . . . . . have to supply one Brahmachârin as temple servant.

23. The members of the assembly of Konṇûr in the same *nāḍu* . . . . .

24. The members of the assembly of Ârvalam in Ârvala-kûr[ra]m . . . . . have to supply two Brahmachârins as temple servants.

25. . . . . [A]ru[moridêva] . . . . . one Brahmachârin as temple servant.

26. The members of the assembly of Vali[va]lam in the same *nāḍu* have to supply . . . . . as temple servant.

27. . . . . one Brahmachârin as temple servant.
28. The members of the assembly of Mâli[nû]r in the same *nâdu* have to supply one Brahmachârin as temple servant.
29. The members of the assembly . . . . . have to supply one Brahmachârin as temple servant.
30. . . . . of [A]riñji[gai-chaturvêdimangalam] in the same *nâdu* . . . . .
31. . . . . one Brahmachârin as [temple servant].
32. . . . . in Pu[liyû]r-nâdu, (*a subdivision*) of Arumori-dêva-valanâdu, . . . . .
33. . . . . one Brahmachârin as temple servant.
34. . . . . (*a subdivision*) of Arumoridêva-valanâdu, . . . . .
35. . . . . have to supply two Brahmachârins as temple servants.
36. . . . . [Irañ] . . . . . in the same *nâdu* . . . . .
37. The members of the assembly of . . . . . *alias* Paramêśvaramangalam, . . . . . have to supply . . . . . as temple servant.
38. The members of the assembly of . . . . . mangalam . . . . . have to supply two Brahmachârins as temple servants.
39. . . . . in the same *nâdu* . . . . .
40. The members of the assembly . . . . . (*a subdivision*) of Kshatriyaśikhâmani-valanâdu, have to supply . . . . .
41. . . . . have to supply . . . . .
42. . . . . in Śer[râr-kûrram], (*a subdivision*) of Kshatriyaśikhâmani-valanâdu, . . . . .
43. The members of the assembly of [Kudā]vâyil . . . . . have to supply one Brahmachârin as temple servant.
44. . . . . Nâlûr in the same *nâdu* . . . . .
45. The members of the assembly of . . . . . have to supply one Brahmachârin as temple servant.
46. . . . . in Tê[vûr-nâdu], (*a subdivision*) of Kshatriyaśikhâmani-valanâdu, have to supply . . . . . Brahmachârin as temple servant.
47. . . . . one Brahmachârin as temple servant.
48. . . . . [in the same *nâdu*] . . . . . Brahmachârin as temple servant.
49. The members of the assembly of [Ka]lûr, *alias* Śannamangalam, . . . . . have to supply one Brahmachârin as temple servant.
50. The members of the assembly of Ma[ru]gal . . . . . have to supply one Brahmachârin as temple servant.
51. The members of the assembly . . . . . in Vêlâ-[nâdu], (*a subdivision*) of Kshatriyaśikhâmani-valanâdu, have to supply one Brahmachârin as temple servant.
52. The members of the assembly of . . . . . [nû]r, *alias* Dânatonga-chaturvêdimangalam, in . . . . ., (*a subdivision*) of Kshatriyaśikhâmani-valanâdu, have to supply two Brahmachârins as temple servants.

53. The members of the assembly of Ku[n]davaï-chaturvêdimangalam in Mu[r]ai[yû]r-nâdu, (*a subdivision*) of Kshatriyasikhâmani-vaḷanâdu, have to supply one Brahmachârin as temple servant.

54. The members of the assembly of Taṇḍa[ttôtt]am, *alias* Mummadi-Śôra-chaturvêdimangalam, in Tirunaraïyûr-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply one Brahmachârin as temple servant (*and*) one accountant who shall write the accounts; the latter has to supply two under-accountants.

55. The members of the assembly of Tiruk[ku]ḍa[mû]kki[l] in Pâm[bu]ra-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply two Brahmachârins as temple servants.

56. The members of the assembly of Ambapurattûr in Am[ba]r-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply . . . Brahmachârin as temple servant.

57. The members of the assembly of Avvainallûr and the members of the assembly of [Pi]r[e]tṭaikudî in the same *nâdu* have to supply one Brahmachârin as temple servant.

58. The members of the assembly of Tiruma[ra]lai in Veṇṇâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply two Brahmachârins as temple servants.

59. The members of the assembly of Kêra[l]ântaka-chaturvêdimangalam in the same *nâdu* have to supply two Brahmachârins as temple servants (*and*) one accountant who shall write the accounts; the latter has to supply two under-accountants.

60. The members of the assembly of Vaigal, *alias* Vâṇavanmahâdêvi-chaturvêdimangalam, in the same *nâdu* have to supply one Brahmachârin as temple servant.

61. The members of the assembly . . . . . in [Ti]rai[mûr-n]âdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply one Brahmachârin as temple servant.

62. The members of the assembly . . . . . in Ti[ruvaṇundûr-n]âdu], (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply two Brahmachârins as temple servants.

63. The members of the assembly of Nallûrpu[du]kkudî in the same *nâdu* have to supply two Brahmachârins as temple servants.

64. The members of the assembly of Vaṛa[gû]r in the same *nâdu* have to supply two Brahmachârins as temple servants.

65. The members of the assembly of Akkaḷûr in the same *nâdu* have to supply one Brahmachârin as temple servant.

66. The members of the assembly of [Vi]ḷainagar, *alias* Nittaviṇôda-chaturvêdimangalam, in Viḷai-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply one Brahmachârin as temple servant.

67. The members of the assembly of Perumuḷai in the same *nâdu* have to supply one Brahmachârin as temple servant.

68. The members of the assembly of [Pa]iyalûr in the same *nâdu* have to supply one Brahmachârin as temple servant.

69. The members of the assembly of Râjêndrasimha-chaturvêdimangalam in [Â]kkûr-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply two Brahmachârins as temple servants.

70. The members of the assembly of Tirukkaḍavûr in the same *nâdu* have to supply two Brahmachârins as temple servants.



71. The members of the assembly of [Talai]chchaṅgāḍu in the same *nāḍu* have to supply two Brahmachârin as temple servants.

72. The members of the assembly of Kâ[yâ]kkuḍi in Kuṛumbûr-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply two Brahmachârin as temple servants.

73. The members of the assembly of [Taḷichchê]ri, *alias* [Parâkrama]-Śôṛa-chaturvêdimangalam, in the same *nāḍu* have to supply one Brahmachârin as temple servant.

74. The members of the assembly of Ulagu . . . . in the same *nāḍu* have to supply one Brahmachârin as temple servant.

75. The members of the assembly of [Kuru]mbapurattâr in the same *nāḍu* have to supply two Brahmachârin as temple servants.

76. The members of the assembly of Chô[la] . . . . [sim]ha-chaturvêdimangalam in . . .[ai]yûr-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply two Brahmachârin as temple servants.

77. The members of the assembly of Tiruviḍaikkari, a *dēvadāna* in Kuṛumbûr-nâḍu, (*a subdivision*) of Uyyakkonḍân-vaḷanâḍu, have to supply one accountant who shall write the accounts; the latter has to supply two under-accountants.

78. The members of the assembly of [Gaṇḍa]râditya-chaturvêdimangalam in Poygai-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two Brahmachârin as temple servants.

79. The members of the assembly of Perum[bu]liyûr in the same *nāḍu* have to supply . . . Brahmachârin as temple servant.

80. The members of the assembly of Kâma[rava]lli in [Mirai]-kûṛram, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two Brahmachârin as temple servants (*and*) one accountant who shall write the accounts; the latter has to supply two under-accountants.

81. The members of the assembly of Toṛûr in Aṇ[dâ]ṭṭu-kûṛram, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply . . . Brahmachârin as temple servant.

82. The members of the assembly of Śrî-Par[â]n[taka-chaturvêdimanga]lam . . . . have to supply four Brahmachârin as temple servants (*and*) one accountant who shall write the accounts; the latter has to supply two under-accountants.

83. The members of the assembly of Âḍanûr in Innambar-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

84. The members of the assembly of Paraiya-Vânavaṇmahâdêvi-chaturvêdimangalam in the same *nāḍu* have to supply . . . Brahmachârin as temple servant.

85. The members of the assembly of Aṣugûr in the same *nāḍu* have to supply one Brahmachârin as temple servant.

86. The members of the assembly of [Śēynallûr]<sup>1</sup> in Mi[ra]lai-[nâḍu], (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

87. The members of the assembly of Emanallûr, *alias* Trailôkyamahâdêvi-chaturvêdimangalam, in Maṇṇi-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two Brahmachârin as temple servants.

<sup>1</sup> Śēynallûr is perhaps identical with Śēyñalûr, the birth-place of the Śaiva saint Chaṇḍêśvara; see the *Parthasarathy* Madras edition of 1888, p. 79.

88. The members of the assembly of Vem[ba]rrûr, *alias* [A]vaṇinârâyaṇa-chaturvêdimangalam, in the same *nâḍu* have to supply two Brahmachârins as temple servants.

89. The members of the assembly of Iḍai[yarnal]lû[r] in the same *nâḍu* have to supply one Brahmachârin as temple servant.

90. The members of the assembly of [Iḍavai] in the same *nâḍu* have to supply one Brahmachârin as temple servant.

91. The members of the assembly . . . . . (a *subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

92. The members of the assembly of [Śrî-Par]ânta[ka-chatu]rvêdimangalam in the same *nâḍu* have to supply one Brahmachârin as temple servant.

93. The members of the assembly of Kadavâ[y]maṅgalam in [Na]llârûr-nâḍu, (a *subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

94. The members of the assembly of Mahêndrakôṭṭûr in the same *nâḍu* have to supply . . . . Brahmachârin as temple servant.

95. The members of the assembly of . . . . . [lam], *alias* Puliyûr, in . . . . ., (a *subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

96. The members of the assembly of Śrî-Vīranâr[âyaṇa]-chaturvêdimangalam in the same *nâḍu* have to supply one Brâhmaṇa as temple treasurer (*and*) twelve Brahmachârins as temple servants.

97. The members of the assembly of Kurukkai in Kurukkai-nâḍu, (a *subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

98. The members of the assembly of Kâvirimaṅgalam in the same *nâḍu* have to supply one Brahmachârin as temple servant.

99. The members of the assembly of Kaḍa[laṅgu]ḍi in the same *nâḍu* have to supply one Brahmachârin as temple servant.

100. The members of the assembly of Kâ . . . . . [in Tiru-vâli-nâḍu, (a *subdivision*) of Râjêndrasimha-vaḷanâḍu], have to supply one Brahmachârin as temple servant.

101. The members of the assembly of . . . . . [k]kuḍi in [Ti] . . . . ., <sup>1</sup> (a *subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

102. The members of the assembly of Tirunaṇṇiyûr in the same *nâḍu* have to supply one Brahmachârin as temple servant.

103. The members of the assembly of Mârapidugudêvi-chaturvêdimangalam in the same *nâḍu* have to supply two Brahmachârins as temple servants.

104. The members of the assembly of [Pe]ru[ṅga]ṇbûr in Ven[ṇaiyûr]-nâḍu, (a *subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

105. The members of the assembly of Pâp[pa]rkuḍi in the same *nâḍu* have to supply . . . . . as temple servant.

106. . . . . have to supply one Brahmachârin as temple servant.

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<sup>1</sup> Paragraphs 90 and 91 of No. 70 show that the missing name of the district was Tiru[vin]ḍalûr-nâḍu.

107. The members of the assembly of . . . . [chatu]rvêdimangalam in . . . . .<sup>1</sup> (*a subdivision*) of R[âjêndrasimha-vaḷanâḍu], have to supply two Brahmachârin as temple servants.

108. The members of the assembly of Tirukkaṟumalam in the same *nâḍu* have to supply one Brahmachârin as temple servant.

109. The members of the assembly of Têṇûr in the same *nâḍu* have to supply one Brahmachârin as temple servant.

110. The members of the assembly of Nâ[ṅgûr] in Nâṅgûr-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two Brahmachârin as temple servants.

111. The members of the assembly of Kuṇṇam in the same *nâḍu* have to supply one Brahmachârin as temple servant.

112. . . . . in the same *nâḍu* . . . . .  
one Brahmachârin . . . . .

113. . . . . in Adigai[maṅgai-nâḍu], (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two Brahmachârin as temple servants.

114. The members of the assembly of Pañchavaṇmahâdêvi-chaturvêdimangalam in Koṇḍa-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two Brahmachârin as temple servants.

115. The members of the assembly of Kumarâditya-chaturvêdimangalam in Ne[luvâr]-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

116. The members of the assembly of Nayadîramangalam in Piḍavûr-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

117. The members of the assembly of . . . . . [chaturvêdimangalam] . . . . . have to supply . . . . . as temple servant.

118. The members of the assembly of [Ma]hêndramangalam . . . . . have to supply one Brahmachârin as temple servant.

119. The members of the assembly of Kshatri[ya]simha-chaturvêdimangalam in the same *nâḍu* have to supply one Brahmachârin as temple servant.

120. The members of the assembly of Tiruveḷḷarai in [Vaḍa]va[ri]-nâḍu, (*a subdivision*) of Râjâśraya-vaḷanâḍu, have to supply two Brahmachârin as temple servants.

121. The members of the assembly of Parâkrama-[Ś]ô[ṛa-chatu]rvêdimangalam in Ka[lâra-kûr]ram, (*a subdivision*) of Râjâśraya-vaḷanâḍu, have to supply . . . . .

122. The members of the assembly . . . . . have to supply . . . . . as temple servant.

123. The members of the assembly of Śaṅgatti-chaturvêdimangalam in . . . . . kkaṇḍam . . . . . have to supply one Brahmachârin as temple servant.

124. The members of the assembly of Râjâśraya-chaturvêdimangalam in Urai-yûr-kûrram, (*a subdivision*) of Kêraḷântaka-vaḷanâḍu, have to supply one Brâhmaṇa as temple treasurer (*and*) two Brahmachârin as temple servants.

125. The members of the assembly of A[riṇji]g[ai]-chaturvêdimangalam in the same *nâḍu* have to supply . . . . . as temple servant.

<sup>1</sup> Paragraphs 99 and 100 of No. 70 show that the missing name of the district was Tirukkaṟuma[la-nâḍu].

126. The members of the assembly of . . . . . [tan]ḍalai . . . . .  
 . . . . . (*a subdivision*) of Kêraḷântaka-vaḷanâḍu, have to supply one Brahmachârin  
 as temple servant.

127. . . . . one Brahmachârin as temple servant.

128. The members of the assembly of Karṇali-chaturvêdimangalam in Taṭṭai-  
 ga[la]-nâḍu, (*a subdivision*) of Kêraḷântaka-vaḷanâḍu, have to supply one Brahmachâ-  
 rin as temple servant.

129. The members of the assembly of Śôṛa-Uttama-chaturvêdimangalam in  
 Śûralûr-kûrram, (*a subdivision*) of Kêraḷântaka-vaḷanâḍu, have to supply one Bra-  
 machârin as temple servant.

130. The members of the assembly of . . . . . dimangalam in  
 [Vi]l[â-n]âḍu, (*a subdivision*) of Pâṇḍyakulâśani-vaḷanâḍu, have to supply two  
 Brahmachârins as temple servants.

131. [The members of the assembly of Śôṛama]hâdêvi-chaturvêdimangalam]  
 in the same [nâḍu have to supply] one [Brahmachârin as temple servant].

132. The members of the assembly of [Ma]lari, *alias* Śrikanḍa-chaturvêdiman-  
 galam, in the same nâḍu have to supply one Brahmachârin as temple servant.

133. The members of the assembly of Iḍaiyâṛrumangalam in Iḍaiyâṛru-nâḍu,  
 (*a subdivision*) of Pâṇḍyakulâśani-vaḷanâḍu, have to supply two Brahmachârins as  
 temple servants.

134. The members of the assembly of Tonḍa[v]ai-chaturvêdimangalam in the  
 same nâḍu have to supply one Brahmachârin as temple servant.

135. . . . . in the same nâḍu have to supply one Brahmachârin  
 as temple servant.

136. The members of the assembly of . . . . . chaturvêdimangalam . .  
 . . . . . (*a subdivision*) of Pâṇḍyakulâśani-vaḷanâḍu, have to supply  
 one Brahmachârin as temple servant.

137. The members of the assembly of Tiru[p]pêr in Eyi-nâḍu, (*a subdivision*) of  
 Pâṇḍyakulâśani-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

138. The members of the assembly of Râjakêsari-chaturvêdimangalam in  
 Nallûr-nâḍu, (*a subdivision*) of Nittaviṇôḍa-vaḷanâḍu, have to supply one Brâhmaṇa  
 as temple treasurer (*and*) three Brahmachârins as temple servants.

139. The members of the assembly of Vi[śai]yâ[la]ya-[chaturvêdimangalam] <sup>1</sup>  
 in . . . . . nd[âra]-nâḍu, (*a subdivision*) of Ni[ttaviṇôḍa-vaḷanâḍu], have to  
 supply . . . . .

140. The members of the assembly of I[ru]m[buda]l, *alias* Manuku[laśûlâ]-  
 ma[ni-chaturvê]dimangalam, in Â[vûr]-kûrram, (*a subdivision*) of Nittaviṇôḍa-  
 vaḷanâḍu, have to supply two Brahmachârins as temple servants.

141. The members of the assembly of [Âmu]tti[ra]valli in the same nâḍu have  
 to supply two Brahmachârins as temple servants.

142. The members of the assembly of Jananâtha-chaturvêdimangalam in Muḍi-  
 chchônâḍu, (*a subdivision*) of Nittaviṇôḍa-vaḷanâḍu, have to supply two Brahmachârins

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<sup>1</sup> This village owes its name to the Chôḷâ king-Vijayâlaya, the earliest known ancestor of Râjarâja; see  
 the Table in Vol. I, p. 112.

as temple servants (*and*) one accountant who shall write the accounts; the latter has to supply [two] under-accountants.

143. . . . . one Brahmachârin as temple servant.

144. The members of the assembly of [Kî]r[p]p[û]ndi,<sup>1</sup> *alias* [Olôka]mahâdêvi-chaturvêdimangalam, in Venni-kûrram, (*a subdivision*) of Nittavinôda-valanâdu, have to supply two Brahmachârins as temple servants.

145. The members of the assembly of [Pû]vañûr, *alias* Avanikêsari-chaturvêdimangalam, in the same *nâdu* have to supply one Brahmachârin as temple servant.

#### No. 70. ON THE OUTSIDE OF THE EAST ENCLOSURE.

This inscription consists of a list of villages in the Chôla country, which had to supply watchmen for the temple, in accordance with an order which Râjarâjadêva had issued before the 29th year of his reign. The last paragraph (114) states that, owing to want of space, the inscription is continued on the south of "the gate of Râjarâja," *i.e.*, on the left of the entrance to the second *gôpura*. This missing portion is identical with the inscription No. 57, which professes to be the continuation of an incomplete inscription on the north of "the gate of Râjarâja," *i.e.*, on the right of the entrance to the second *gôpura*.

#### TEXT.

##### First section.

- [1.] . . . . . [கக்கப]ரடி[யுந்]த[டி]கைபா[டியும்] துளம்[பபாடியுந்]-  
குடமலைகாடு[க்]கொல்லமுங்க[வி]க்கமும் முரட்டெ[ழி]ல் [சி]ங்களர் ஈழமண்டல-  
மும் இரட்டபாடி எழரை இலக்க[மு]ம் முன்[னி]ர்ப்பழந்[தி]வு ப[ன்]ன[னி]ரா[யி]-  
ரமுந்[தி]ண்டிதல் வெ[ன்]மி[த்தண்]டாற்கொண்ட தன்னெ[ழி]ல் வளர[ழி]யுளெ-  
ல்லாபாண்டெதொ[ழு]தக [வி]ளங்கும் யாண்டெ செ[ழி]ய[ரை]த்தெசு கெ[ர]ள்  
கெ[ர]ரா[ஜ]கல[ரி]வ[ழி]ரா[ன] ப[ரீ]ரா[ஜ]ரா[ஜ]கல[ரி]வ[ழி]ரா[ன] யாண்டு [இருப]த்-  
[தொ]ன்பத[ர]வ[து] வ[ரை] உ[டை]யார் [பு]ரா[ஜ]ரா[ஜ]கல[ரி]வ[ழி]ரா[ன] உ[டை]யார்  
[பு]ரா[ஜ]ரா[ஜ]கல[ரி]வ[ழி]ரா[ன] உ[டை]யார்[க்கு]ச்சொழமண்டலத்து ஸு[வ]-  
[2.] . . . . . [வ]ம் இ[ட்ட] [திருமெ]ய்காப்பார்க[ளு]க்குப்பெ-  
ரால் [ஆ]ட்டை வட்ட[ன்] துற[று]க்கலநெல்லுத்திருமெய்காப்பார்க[ளை] இ[ட்ட]  
அவ்வவர் ஊர்களில[ர]ொ அளக்கக்கடவார்களாக[வ]ம் இந்நெல் அவ்வ[வ]ர்  
ஊர்களிலார்க்கு வ[து]ர[தி]குவல் [ஆ]ட்ட[ர]ண்டு தொ[று]ம் [த]ன் கட[ரை]மக்-  
[கு]ச்செலவு பெறவும் ப[டி] செ[வ]வு [பெ]றவும் ஆக இப்ப[டி] நி[வ]ந்த-  
மாக உ[டை]யார் [பு]ரா[ஜ]ரா[ஜ]கல[ரி]வ[ழி]ரா[ன] [திருவாய்] மொழிந்தரு[ளின]படி  
[க]வ்வில் வெட்டிய[து] [க\*] அருமொழிதெவவ[ன]நாட்டு இ[ந்]க[ண]ட்டு  
[வ்]ம[வ]சித்த[ெ]து வ[டு]வையார் இடக்கடவ [திருமெ]ய்காப்பு ஒன்றும்  
[உ\*] அருமொ-  
[3.] [திருமெ]ய்காப்பு[த\*] . . . . . [ண]லாகிய<sup>2</sup> மதனமஞ்சரி[ஆக]-  
கெ[டு]த[ெ]து வ[டு]வையார் இடக்கடவ [திருமெ]ய்காப்பு[த\*] . . . . . [ந\*]  
[இ]ந்நாட்டு[த\*] [க]க்கு[ன்]நி[தி]யர் வ[டு]வையார் இடக்கடவ [திருமெ]ய்காப்பு ஒன்றும்  
[ச\*] அருமொழி[தெ]வவ[ன]நாட்டுப்பழங்க[ர]ம்[பை]நாட்டுப்பல[ல]வன்[தி]ற[டு]-  
[வி]த[ெ]து வ[டு]வையார் இடக்கடவ [திருமெ]ய்காப்பு ஒன்றும்

<sup>1</sup> On page 229, paragraph 17, read likewise [Kîrpp]ûndi.

<sup>2</sup> Paragraph 5 of No. 9 and paragraph 3 of No. 69 show that before ணலாகிய we have to supply அருமொழிதெவவ[ன]நாட்டு நென்மவிதாட்டு நெடும,





- [சுசு\*] ராஜேஜுவலிஹவளநாட்டுப்பொய்கைநாட்டு உணராதிதது<sup>1</sup> ஸ-  
 டெலு<sup>2</sup>ஹிம்ம<sup>3</sup>தது ஸ<sup>4</sup>லெயயார் இடக்கடவ
- [11.] [திருமெய்காப்பு இரண்டும் [சுசு\*] இந்நாட்டுப்பெரும்புலியூர் ஸலெயயார்  
 [இடக்கடவ [திருமெய்காப்பு ஒன்றும் [சுசு\*] ராஜேஜுவலிஹவள-  
 நாட்டு [மி]றைக்கூற்றத்து வா<sup>5</sup>கீவஸெக[ர] ஸு<sup>6</sup>க<sup>7</sup>ஹெ<sup>8</sup>ஹி<sup>9</sup>ம<sup>10</sup>தது [ஸ]-  
 டெலெயயார் இடக்கடவ [திருமெய்காப்பு ஒன்றும் [சுசு\*] ராஜேஜுவலிஹ-  
 வளநாட்டு]-
- [12.] ட<sup>1</sup> அ<sup>2</sup>ண்ட<sup>3</sup>ராட்டுக்கூற்றத்து<sup>4</sup>க்கவைய<sup>5</sup>த்தலை<sup>6</sup>ய<sup>7</sup>ாக<sup>8</sup>ய<sup>9</sup> பண்டிதசொழ<sup>10</sup>ஹு<sup>11</sup>க<sup>12</sup>ஹெ<sup>13</sup>ஹி<sup>14</sup>ம<sup>15</sup>-  
 [ம<sup>16</sup>தது ஸலெயயார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சுசு\*] இந்நாட்-  
 டுச்சத்திமங்கலத்து ஊரார் [இடக்கடவ [திருமெய்காப்பு ஒன்றும்] [சுசு\*]  
 ராஜேஜுவலிஹவளநாட்டு இன்னம்பர்நாட்டுப்பழை-
- [13.] யவா<sup>1</sup>னவ<sup>2</sup>ன<sup>3</sup>ஹி<sup>4</sup>ம<sup>5</sup>ரா<sup>6</sup>ஹெ<sup>7</sup>ஹி<sup>8</sup>ஹு<sup>9</sup>க<sup>10</sup>ஹெ<sup>11</sup>ஹி<sup>12</sup>ஹி<sup>13</sup>ம<sup>14</sup>தது ஸலெயயார் [இடக்கடவ திரு-  
 மெய்காப்பு ஒன்றும் [எ<sup>15</sup>ய\*] இந்நாட்டு அசு<sup>16</sup>க<sup>17</sup>ர் ஸலெயயார் இடக்கடவ  
 திருமெய்காப்பு ஒன்றும்] [எ<sup>18</sup>ச\*] இந்நாட்டுக்க<sup>19</sup>ர<sup>20</sup>ட்டையூர் [ஸலெயயார்]  
 [இடக்கடவ] திருமெய்காப்பு ஒன்றும் [எ<sup>21</sup>ச\*] இந்நாட்டு
- [14.] எராகிய மும்<sup>1</sup>ம<sup>2</sup>டிசொழமங்கலத்தார்<sup>3</sup> இடக்கடவ [திருமெய்காப்பு ஒன்றும்  
 [எ<sup>4</sup>ச\*] இந்நாட்டு [ஸ்<sup>5</sup>பர<sup>6</sup>ந்தக<sup>7</sup>ஹு<sup>8</sup>ஹெ<sup>9</sup>ஹி<sup>10</sup>ஹி<sup>11</sup>ம<sup>12</sup>தது ஸலெயயார் இட]-  
 க்கடவ திருமெய்க<sup>13</sup> ரண்டும் [எ<sup>14</sup>ச\*] ராஜேஜுவலிஹவளநாட்டு மிழை-  
 நாட்டுச்ச<sup>15</sup>ெ<sup>16</sup>ச<sup>17</sup>ய<sup>18</sup>யார் இடக்கடவ] திருமெய்க-
- [15.] ய்காப்பு ஒன்றும்] [எ<sup>1</sup>ய\*] ராஜேஜுவலிஹவளநாட்டு [மண்]ணிராட்டு எம-  
 [ந<sup>2</sup>ல்<sup>3</sup>லூராகிய<sup>4</sup> ஸ<sup>5</sup>கெ<sup>6</sup>ஹெ<sup>7</sup>ஹி<sup>8</sup>ஹி<sup>9</sup>ம<sup>10</sup>தது ஸலெயயார்  
 இடக்கடவ திருமெய்காப்பு ஒன்றும் [எ<sup>11</sup>ச\*] [இந்நாட்டு வெம்ப<sup>12</sup>ந்தூராகிய  
 [அ<sup>13</sup>வ<sup>14</sup>னிரா<sup>15</sup>ர<sup>16</sup>ய<sup>17</sup>ண<sup>18</sup>ஹு<sup>19</sup>க<sup>20</sup>ஹெ<sup>21</sup>ஹி<sup>22</sup>ஹி<sup>23</sup>ம<sup>24</sup>தது ஸ-
- [16.] டெலெயயார் இடக்கடவ [திருமெய்காப்பு ஒன்றும் [எ<sup>1</sup>ய\*] இந்நாட்டு  
 இடவை ஸலெயயார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [எ<sup>2</sup>ய\*] இந்நாட்டு  
 நாட்டுப்பனந்தாடி<sup>3</sup> ஸலெயயார் இடக்கடவ திருமெய்காப்பு ஒன்றும்  
 [எ<sup>4</sup>ச\*] ராஜேஜுவலிஹவளநாட்டு விளத்தூர்நாட்டு-
- [17.] க்காட்டு<sup>1</sup>ர் ஸலெயயார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [அ<sup>2</sup>ய\*] ராஜேஜுவ-  
 லிஹவளநாட்டுக்காரநாட்டு ஒ<sup>3</sup> . . . . . ஸலெயயார் இடக்கடவ  
 திருமெய்காப்பு ஒன்றும் [அ<sup>4</sup>ச\*] த<sup>5</sup>னியூர் ஸ்<sup>6</sup>வி<sup>7</sup>ந<sup>8</sup>நா<sup>9</sup>ய<sup>10</sup>ண<sup>11</sup>ஹி<sup>12</sup>க<sup>13</sup>ஹெ<sup>14</sup>ஹி<sup>15</sup>-  
 ஹி<sup>16</sup>ம<sup>17</sup>தது ஸலெயயார் இடக்கடவ திருமெய்க<sup>18</sup>ர்-
- [18.] ப்பு ஆ<sup>1</sup>யும் [அ<sup>2</sup>ச\*] ராஜேஜுவலிஹவளநாட்டுக்குறுக்கைநாட்டுக்குறுக்கை  
 ஸலெயயார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [அ<sup>3</sup>ச\*] இந்நாட்டுக்-  
 காவிரி<sup>4</sup>ஹி<sup>5</sup>ம<sup>6</sup>தது ஸலெயயார் [இடக்கடவ [திருமெய்காப்பு ஒன்றும்  
 [அ<sup>7</sup>ச\*] [இந்நாட்டுக்காட்டியார்ஸு<sup>8</sup>ஹெ<sup>9</sup>ஹி<sup>10</sup>ஹி<sup>11</sup>ம<sup>12</sup>தது ஸ-
- [19.] டெலெயயார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [அ<sup>1</sup>ய\*] இந்நாட்டு [வர]க<sup>2</sup>ர்  
 ஸலெயயார் இடக்கடவ திருமெய்காப்பு . . . . . [அ<sup>3</sup>ச\*] இந்நாட்டு-  
 டுக்கடவ<sup>4</sup>க்குடி ஸலெயயார் [இடக்கடவ திருமெய்காப்பு ஒன்றும்] [அ<sup>5</sup>ய\*]  
 [ராஜேஜுவலிஹவளநாட்டுத்திருவா<sup>6</sup>லி<sup>7</sup>நாட்டு [ம<sup>8</sup>ல<sup>9</sup>கி<sup>10</sup>டி]
- [20.] ஸலெயயார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [அ<sup>1</sup>ய\*] இந்நாட்டுத்திருவா<sup>2</sup>லி  
 ஸலெயயார் இடக்கடவ திருமெய்காப்பு . . . . . ம<sup>3</sup> [அ<sup>4</sup>ச\*] ராஜேஜுவ-  
 லிஹவளநாட்டுத்திருவ<sup>5</sup>லி<sup>6</sup>த<sup>7</sup>நூர்நாட்டு . . . . . [ஸலெயயார் இடக்க-  
 டவ [திருமெய்காப்பு ஒன்றும்] [அ<sup>8</sup>ய\*] [இந்நாட்டுத்தி]-

<sup>1</sup> Read சொவர.<sup>2</sup> Read ஹெஹெக.



- [21.] [ரு]நந்தியூர் ஸஹெய்யார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சூக\*] இந்-  
நாட்டு மாறபிடுகுடெவிஜுகுடெவிஜி<sup>1</sup>மெது ஸஹெய்யார் இடக்கடவ [திரு]-  
மெய்காப்பு ஒன்றும் [சூக\*] [இந்நாட்டு]க்கஞ்சாறநகர் ஊரார் இட-  
க்கடவ [திருமெய்காப்பு] ஒன்றும் [சூக\*] ராஜேநு<sup>2</sup>லி-
- [22.] [ஹவளநாட்டு] ஸஹெய்யார் [திருமெய்காப்பு] ஒன்றும் [சூக\*] இந்நாட்டு மா[துல]வெனார்  
ஸஹெய்யார் இடக்கடவ [திருமெய்காப்பு] ஒன்றும் [சூக\*] இந்நாட்டு .  
. த்தார் ஸஹெய்யார் இடக்கடவ [திருமெய்காப்பு] ஒன்றும் [சூக\*]  
இந்-
- [23.] நாட்டு வென்னார் ஸஹெய்யார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சூக\*]  
இந்நாட்டுச்சொதிய[க்குடி] ஸஹெய்யார் இடக்கடவ திருமெய்காப்பு ஒன்-  
றும் [சூக\*] ராஜேநு<sup>2</sup>லி<sup>3</sup>ஹவளநாட்டுத்திருக்கமூலநாட்டு உதை<sup>3</sup>யாடி-  
[துதுது]ஹெய்யார் இடக்கடவ
- [24.] திருமெய்காப்பு ஒன்றும் [சூக\*] இந்நாட்டுத்திருக்கமூலத்து ஸஹெய்யார்  
இடக்கடவ [திருமெய்காப்பு] ஒன்றும் [சூக\*] இந்நாட்டுத்தெனார் ஸஹெய்யார்  
இடக்கடவ [திருமெய்காப்பு] ஒன்றும் [சூக\*] ராஜேநு<sup>2</sup>லி<sup>3</sup>ஹவளநாட்டு நா-  
கூர்நாட்டு [நாங்கூர்] ஸஹெய்யார் இடக்கடவ திருமெ-
- [25.] ய்காப்பு இரண்டும் [சூக\*] இந்நாட்டுக்குன்றத்து ஸஹெய்யார் இடக்கடவ திரு-  
மெய்காப்பு ஒன்றும் [சூக\*] இந்நாட்டு மருதுர் ஸஹெய்யார் இடக்கடவ  
திருமெய்காப்பு ஒன்றும் [சூக\*] ராஜேநு<sup>2</sup>லி<sup>3</sup>ஹவளநாட்டு அதிகைமங்கைநா-  
ட்டுப்பெருந்தொட்டத்து ஸஹெய்யா-
- [26.] ர் இடக்கடவ திருமெய்காப்பு இரண்டும் [சூக\*] ராஜேநு<sup>2</sup>லி<sup>3</sup>ஹவளநாட்டுக்கொ-  
ண்டநாட்டுப்பஞ்சவன்ஹாஜேநு<sup>2</sup>லி<sup>3</sup>மெது ஸஹெய்யார் இடக்கடவ  
திருமெய்காப்பு இரண்டும் [சூக\*] ராஜேநு<sup>2</sup>லி<sup>3</sup>ஹவளநாட்டு நெரு<sup>3</sup>ர்-  
[சூக\*]நாட்டுக்குமார[திருதுது]ஹெய்யார் இடக்கடவ
- [27.] யார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சூக\*] ராஜேநு<sup>2</sup>லி<sup>3</sup>ஹவளநாட்டுப்-  
பிடுநாட்டு நயதிர<sup>3</sup>மெது ஸஹெய்யார் [இ]டக்கடவ திருமெய்காப்பு ஒன்-  
றும் [சூக\*] ராஜேநு<sup>2</sup>லி<sup>3</sup>ஹவளநாட்டு வெசாவிப்பாடி ஜயங்கொண்டசொ-  
ழுகுடெவிஜி<sup>1</sup>மெது ஸஹெய்யார் இடக்க-
- [28.] டவ திருமெய்காப்பு ஒன்றும் [சூக\*] ராஜேநு<sup>2</sup>லி<sup>3</sup>ஹவளநாட்டு [இரு]ங்கொ-  
ளப்பாடி வளவன்ஹாஜேநு<sup>2</sup>லி<sup>3</sup>மெது ஸஹெய்யார் இடக்கடவ  
திருமெய்காப்பு ஒன்றும் [சூக\*] ராஜாஸ்யவளநாட்டு மீய்மலை ரென<sup>3</sup>ு<sup>3</sup>-  
[மெது] ஸஹெய்யார் [இ]டக்கடவ திருமெய்-
- [29.] காப்பு ஒன்றும் [சூக\*] ராஜாஸ்யவளநாட்டு வடவழிநாட்டுத்திருவெள்ளை  
ஸஹெய்யார் இடக்கடவ திருமெய்காப்பு [இ]ரண்டும் [சூக\*] ராஜாஸ்ய-  
வளநாட்டுப்பாச்சி<sup>3</sup>மகூற்றத்து<sup>3</sup>கீழ்பலாற்றுப்பெருமருதூர் ஸஹெய்யார் இ-  
டக்கடவ திருமெ-
- [30.] ய்காப்பு ஒன்றும் [சூக\*] [பா]யிடு இவ்விடத்து [சி]வம் பொ[த]ராதா[க]  
இதில் குறை ராஜராஜத் திருவாசலில் [தெற்கு] <sup>2</sup>கூ<sup>3</sup>[டி]வ[ர்] ஆலைய-  
த்தக்கு வடக்கு ஆகிய<sup>3</sup>பிழ்க்பொ[த]த்தின் கீழ்ப்புறத்தில் உத்தர]  
. . . . . <sup>3</sup>[துட]ங்கிக்கல்வில் வெட்டி[த்]து ||— [சூக\*]

<sup>1</sup> This name looks more like வென்னையூர் in the original; but see No. 69, paragraph 104.

<sup>2</sup> Read சுயி?

<sup>3</sup> What remains of the letters in this break, looks like ப்பருலத.

## TRANSLATION.

1. [Hail! Prosperity!] Before the twenty-ninth year (*of the reign*) of Kô-Râjakê-sarivarma, *alias* Śrî-Râjarâjadêva, who, &c.,<sup>1</sup>— the lord Śrî-Râjarâjadêva [was pleased to order that the inhabitants of the] *brahma*[*ûdyas*] in Śôra-maṇḍalam [should supply temple watchmen] to the lord of the Śrî-Râjarâjêśvara (*temple*).<sup>2</sup> To each of the temple watchmen who are supplied, the inhabitants of the respective villages which have supplied the temple watchmen, shall measure one hundred *kalam* of paddy per year. This paddy has to be supplied and daily allowances (*paḍi*) have to be paid every year, as long as the moon and the sun endure, out of the tax due by the inhabitants of the respective villages. These allowances were engraved on stone by order of the lord Śrî-Râjarâjadêva.

2. The members of the assembly of [Vima]lachittama[ṅgal]am in I[n]ga-  
[ṇâ]ḍu, (*a subdivision*) of Arumoridêva-vaḷanâḍu, have to supply one temple watchman.

3. [The members of the assembly of Neḍumaṇa]l, *alias* Madanamañjari-  
[cha-  
turvêdimāṅgalam, in Neṇmali-nâḍu], (*a subdivision*) of Arumo[ṇidêva-vaḷanâḍu,  
have to supply . . . temple watchman].

4. The members of the assembly of Kuṇṇiyûr [in the same *nâḍu*] have to supply one temple watchman.

5. The members of the assembly of Pallavaṇmahâdêvi-chaturvêdimāṅgalam in  
Puraṇ[gara]m[bai-nâḍu], (*a subdivision*) of Arumoridêva-vaḷanâḍu, have to supply  
one temple watchman.

6. The members of the assembly of Śembiyaṇmahâdêvi-chaturvêdimāṅgalam  
in the same *nâḍu* have to supply one temple watchman.

7. The members of the assembly of Perumbalamarudûr in the same *nâḍu* have to  
supply one temple watchman.

8. The villagers of . . . ṅgalam in the same [*nâḍu*] have to  
supply . . . temple watchman].

9. The villagers of Śirrâmûr in . . . rkkûṛram . . .  
have to supply one temple watchman.

10. The members of the assembly of Kuṛukkai in I . . . ḍu, (*a subdivision*)  
of Arumoridêva-vaḷanâḍu, have to supply one temple watchman.

11. The members of the assembly of Kîraiyil, *alias* [Pa]ram[ê]śvaramāṅgalam,  
in Aḷa-nâḍu, (*a subdivision*) of Arumoridêva-vaḷanâḍu, have to supply one temple  
watchman.

12. The members of the assembly of Śembiyaṇmahâdêvi-chaturvêdimāṅga-  
lam in the same *nâḍu* have to supply one temple watchman.

13. The members of the assembly of Tirunaṇaiyûr in Tirunaṇaiyûr-nâḍu, (*a  
subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

14. The members of the assembly of [Śi]t[o] . . . m, *alias* Abhi-  
mânabhûsha[ṇa-chatu]rvêdimāṅgalam, in the same *nâḍu* have to supply one temple  
watchman.

<sup>1</sup> The preserved portion of line 1 shows that the historical part of this inscription was identical with that of No. 65.

<sup>2</sup> Those portions of the preceding sentence, which are enclosed in square brackets, are lost at the beginning of line 2, but can be supplied with the help of the analogous wording of No. 69, paragraph 1.

15. The members of the assembly of . . . . âyakudî in the same *nâdu* have to supply one temple watchman.
16. The villagers of [Van]dârañjê[ri] in the same *nâdu* have to supply one temple watchman.
17. The villagers of Kû[rû]r in the same *nâdu* have to supply one temple watchman.
18. The villagers of Karkudî in the same *nâdu* have to supply one temple watchman.
19. The members of the assembly of Śerrûr in Śerrûr-kûrram, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.
20. The members of the assembly of Kuḍavâyil in the same *nâdu* have to supply one temple watchman.
21. The members of the assembly of Nâ[lûr] in the same *nâdu* have to supply one temple watchman.
22. The members of the assembly of [In]gaṇ in I[ñ]gaṇâdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.
23. The members of the assembly of Âlattûr in Têvûr-nâdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.
24. The members of the assembly of P[e]ruṅgaḍambûr in [Aḷa-n]âdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.
25. The members of the assembly of Pâpp[â]rkudî in the same *nâdu* have to supply one temple watchman.
26. The members of the assembly of Porundambo[ndai] in the same *nâdu* have to supply one temple watchman.
27. The members of the assembly of Koṭṭ[â]rakkudî in Paṭṭina-kûrram, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.
28. The members of the assembly of Tirukka[nṇa]ṅudî in the same *nâdu* have to supply one temple watchman.
29. The members of the assembly of Kaḷlûr, *alias* [Śa]nṇamaṅgalam, in the same *nâdu* have to supply one temple watchman.
30. The members of the assembly of Ma[ru]gal in Ma[ru]gal-nâdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.
31. The members of the assembly of [I] . . . . k[kudî] in the same *nâdu* have to supply one temple watchman.
32. The members of the assembly of [Pû]da[nû]r in the same *nâdu* have to supply one temple watchman.
33. The villagers of Vai[p]pûr in the same *nâdu* have to supply one temple watchman.
34. The villagers of [Ta]ñjâvûr in the same *nâdu* have to supply one temple watchman.
35. The members of the assembly of [Â]ḍiyappimaṅgalam in Tiruvârûr-kûrram, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.
36. The members of the assembly of Râja[ma]lla-chaturvêdimāṅgalam in [V]êḷâ-nâdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.
37. The villagers of Pe[ru]m[b]ôṛ in the same *nâdu* have to supply one temple watchman.
38. The members of the assembly of Pugalô[ga]māṇikka-chaturvêdimāṅgalam in Panaiyûr-nâdu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâdu, have to supply one temple watchman.

39. The members of the assembly of Tанда[ttô]ttam, *alias* Mummadi-Śōra-chaturvêdimangalam, in [Tiru]nar[aiyû]r-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply one temple watchman.

40. The members of the assembly of Pâ[mбу]ram in Pâmbura-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply one temple watchman.

41. The members of the assembly of Ka[d]ai[k]kuḍi in the same *nâdu* have to supply one temple watchman.

42. The villagers of [Nal]lâvûr in the same *nâdu* have to supply one temple watchman.

43. The villagers of [Adiya]rai yakurumbalin [A]mbar-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply one temple watchman.

44. The villagers of Nallarundûr in the same *nâdu* have to supply one temple watchman.

45. The villagers of Ma[ru]davûr in Ma[ru]gal-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply one temple watchman.

46. The members of the assembly of Tiru[ma]ra[lai] in Veṇṇâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply one temple watchman.

47. The members of the assembly of Vaigal, *alias* Vâṇavanmahâdêvi-chaturvêdimangalam, in the same *nâdu* have to supply one temple watchman.

48. The members of the assembly of Tirun[â]llam in the same *nâdu* have to supply one temple watchman.

49. The villagers of Karu[vi]li in the same *nâdu* have to supply two temple watchmen.

50. The villagers of Vayâ[lû]r in the same *nâdu* have to supply one temple watchman.

51. The members of the assembly of Śâttanû[r] in Ti[r]ai[mû]r-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply one temple watchman.

52. The members of the assembly of Akkalûr in Tiruvaṛu[nḍû]r-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply one temple watchman.

53. The villagers of Ayirkûdu in the same *nâdu* have to supply one temple watchman.

54. The members of the assembly of [Viḷai]nagar, *alias* Nittavinôda-chaturvêdimangalam, in Viḷai-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply one temple watchman.

55. The members of the assembly of Perumuḷai in the same *nâdu* have to supply one temple watchman.

56. The members of the assembly of [Pariyalû]r in the same *nâdu* have to supply one temple watchman.

57. The villagers of [Ti]r[aimû]r in the same *nâdu* have to supply one temple watchman.

58. The members of the assembly of Râjêndrasimha-chaturvêdimangalam in Â[kkûr]-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply one temple watchman.

59. The members of the assembly of [Ti]ruk[kaḍavûr] in the same *nâdu* have to supply one temple watchman.

60. The members of the assembly of Ta[lai]chchaṅgâdu in the same *nâdu* have to supply one temple watchman.

61. The members of the assembly of Talichch[ê]ri, *alias* [Pa]râkrama-Śōra-chaturvêdimangalam, in [Ku]ru[mḃûr]-nâdu, (*a subdivision*) of Uyyakkonḍân-vaḷanâdu, have to supply one temple watchman.

62. The members of the assembly of Iraiyaṅṣēri in the same *nāḍu* have to supply one temple watchman.
63. The members of the assembly of Ti[ruviḍ]aikkari, a *dēvadāna* in the same *nāḍu*, have to supply three temple watchmen.
64. The villagers of Neḍuṅḡaḍu in the same *nāḍu* have to supply one temple watchman.
65. The members of the assembly of [Ga]ṇḍarāditya-chaturvêdimāṅgalam in Poygai-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply two temple watchmen.
66. The members of the assembly of Perum[bu]liyûr in the same *nāḍu* have to supply one temple watchman.
67. The members of the assembly of Pârthivaśêkha[ra]-chaturvêdimāṅgalam in [Mi]rai-kûrram, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.
68. The members of the assembly of Kavaiya[t]talai, *alias* Paṇḍita-Śôra-chaturvêdimāṅgalam, in A[ṇḍ]âṭṭu-kûrram, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.
69. The villagers of Śattimaṅgalam in the same *nāḍu* have to supply one temple watchman.
70. The members of the assembly of Paṇaiya-Vāṇavaṇmahâdêvi-chaturvêdimāṅgalam in Iṇṇambar-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.
71. The members of the assembly of Aśugûr in the same *nāḍu* have to supply one temple watchman.
72. The members of the assembly of Koṭṭaiyûr in the same *nāḍu* have to supply one temple watchman.
73. The inhabitants of Êr, *alias* Mum[ma]ḍi-Śôramaṅgalam, in the same *nāḍu* have to supply one temple watchman.
74. The members of the assembly of [Śrî]-Parântaka-chaturvêdimāṅgalam in the same *nāḍu* have to supply two temple watchmen.
75. The members of the assembly of Ś[êy]nallûr in [Mi]ralai-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.
76. The members of the assembly of Emanallûr, *alias* Trailôkyamahâdêvi-chaturvêdimāṅgalam, in Maṇṇi-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.
77. The members of the assembly of Ve[m̐ba]rûr, *alias* [A]vaṇinârâyaṇa-chaturvêdimāṅgalam, in the same *nāḍu* have to supply one temple watchman.
78. The members of the assembly of Iḍavai in the same *nāḍu* have to supply one temple watchman.
79. The members of the assembly of Paṇandâ[ḍi] in the same *nāḍu* have to supply one temple watchman.
80. The members of the assembly of Kâṭṭûr in Viḷattûr-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.
81. The members of the assembly of O . . . . . r in Kâr-nāḍu, (*a subdivision*) of Rājēndrasimha-vaḷanāḍu, have to supply one temple watchman.
82. The members of the assembly of Śrî-Vi[ra]n[â]râ[yaṇa-cha]turvêdimāṅgalam, a free village (? *tanjûr*), have to supply six temple watchmen.

83. The members of the assembly of Kurukkai in Kurukkai-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.

84. The members of the assembly of Kâvirimaṅgalam in the same nâḍu have to supply one temple watchman.

85. The members of the assembly of Kâṭṭiyâr-brahmadêyam in the same nâḍu have to supply one temple watchman.

86. The members of the assembly of [Vara]gûr in the same nâḍu have to supply . . . temple watchman.

87. The members of the assembly of Kaḍa[laṅ]guḍi in the same nâḍu have to supply one temple watchman.

88. The members of the assembly of [Ma]l[likuḍi] in [Tiruvâ]li-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.

89. The members of the assembly of Tiruvâli in the same nâḍu have to supply . . . temple watchman.

90. The members of the assembly of . . . in Tiru[vin]dalûr-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.

91. The members of the assembly of [Tiru]nanriyûr in the same nâḍu have to supply one temple watchman.

92. The members of the assembly of Mâra[piḍugudêvi]-chaturvêdimāṅgalam in the same nâḍu have to supply one temple watchman.

93. The villagers of [Kañjâranagar] in the same nâḍu have to supply one temple watchman.

94. The members of the assembly of Peruṅga[n]bûr in Ve[nṇai]yûr-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.

95. The members of the assembly of Mâ[dula]vêlûr in the same nâḍu have to supply one temple watchman.

96. The members of the assembly of . . . ttûr in the same nâḍu have to supply one temple watchman.

97. The members of the assembly of Vellûr in the same nâḍu have to supply one temple watchman.

98. The members of the assembly of Śôdiya[kku]ḍi in the same nâḍu have to supply one temple watchman.

99. The members of the assembly of U[d]aiyâdi[tya-chaturv]êdimāṅgalam in Tirukkaṟuma[la-nâḍu], (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply one temple watchman.

100. The members of the assembly of Tirukkaṟumalam in the same nâḍu have to supply one temple watchman.

101. The members of the assembly of Têṇûr in the same nâḍu have to supply one temple watchman.

102. The members of the assembly of Nâṅgûr in Nâṅgûr-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two temple watchmen.

103. The members of the assembly of Kuṇram in the same nâḍu have to supply one temple watchman.

104. The members of the assembly of Ma[ru]dûr in the same nâḍu have to supply one temple watchman.

105. The members of the assembly of Perundôṭṭam in Adigaimāṅgai-nâḍu, (*a subdivision*) of Râjêndrasimha-vaḷanâḍu, have to supply two temple watchmen.

106. The members of the assembly of Pañchavanmahâdêvi-chaturvêdimangalam in Konda-nâdu, (*a subdivision*) of Râjêndrasimha-vaḷanâdu, have to supply two temple watchmen.

107. The members of the assembly of Kumarâditya-chaturvêdimangalam in Neḷuvâḍṛ-nâdu, (*a subdivision*) of Râjêndrasimha-vaḷanâdu, have to supply one temple watchman.

108. The members of the assembly of Nayadîramangalam in Pidavûr-nâdu, (*a subdivision*) of Râjêndrasimha-vaḷanâdu, have to supply one temple watchman.

109. The members of the assembly of Jayan[k]o[n]ḍa-Śôrachaturvêdimangalam in Veśâlîp[pâ]ḍi, (*a subdivision*) of Râjêndrasimha-vaḷanâdu, have to supply one temple watchman.

110. The members of the assembly of Valavanmahâdêvichaturvêdimangalam in Iṛuṅgolappâḍi, (*a subdivision*) of Râjêndrasimha-vaḷanâdu, have to supply one temple watchman.

111. The members of the assembly of Mahê[ndra]mangalam in Mîmalai, (*a subdivision*) of Râjâśraya-vaḷanâdu, have to supply one temple watchman.

112. The members of the assembly of Tiruvellārai in Vada[vaṛi]-nâdu, (*a subdivision*) of Râjâśraya-vaḷanâdu, have to supply two temple watchmen.

113. The members of the assembly of Perumarudûr in Kîr-Palâru, (*a subdivision*) of Pâch[chi]r-kûṛram in Râjâśraya-vaḷanâdu, have to supply one temple watchman.

114. *Pôṇḍu*.<sup>1</sup> As the space at this spot is not sufficient, the portion which is missing here, was engraved on stone to the south of the sacred gate of Râjarâja, to the north of the shrine of A[gnî]ḍêva, on the lower portion (?), on the east wall of the enclosure (?), commencing from the northern . . . . .

#### No. 71. ON THE EAST WALL OF THE CENTRAL SHRINE.

The beginning of the first five lines of this inscription is hidden by a flight of steps, which has been constructed in front of the shrine after the time when the inscription was engraved. The record is dated in the cyclic year Kshaya which was current after the expiration of the Śaka year 1365 (A.D. 1446-47), and during the reign of Dêvar[âya II.] (of Vijayanagara). It describes a few gold and silver ornaments which were presented to the temple by a certain Vallabhadêva. This person was probably a military officer of Dêvarâya, as he professes to have made the gift with the object of effecting in return the conquest of the world.

While, in the Chôla inscriptions of the Tanjore temple, the weight of ornaments is given in *karāṇḍu*, *maṇḍiḷi* and *kuṇṇi*, the subjoined inscription employs for this purpose the *tūḷkam* of ten *pana-ḍai*. From the table of weights, which is contained in Sir Walter Elliot's *Coins of Southern India*, p. 47, and which is based on a Malayâlam work entitled *Kanakakusâram*, it appears that the *tūḷkam* and *pana-ḍai* of the subjoined inscription must be identical with the *ṭūḷka* and *pana-ḍai* ( $= 2 \text{ maṇḍiḷi}$ ) of the metrical system. Although the *pana-ḍai* or *ṭūḷka* ( $= \frac{1}{16} \text{ karāṇḍu}$ ) is not mentioned in the Tanjore inscriptions of the Chôlas, it

<sup>1</sup> The same three obscure syllables are found at the beginning of the continuation of this inscription on page 227, where I had been unable to make them out owing to the injured condition of the stone, and had transcribed them as  $\Omega\tau$  . . . [ $\Omega\tau$ ]. Though the meaning of the word *pôṇḍu* is unknown, its occurrence in both places suggests that it is meant for a cross reference from the last paragraph of No. 70 to the first paragraph of No. 57.

is there presupposed by the fact that the Tamil term *mā* ( $\frac{1}{10}$ ) is used to denote 'one tenth whenever it follows the word *maṇḍi* (=  $\frac{1}{2}$  *pana-idai* or *panattikkam*).<sup>1</sup>

## TEXT.

- [1.] . . . . . [யரா]ய[வி]பாடஜு<sup>2</sup> [ஹாடுஷ]க்கு தப்பு[வ ர]ாயந்  
[க]ண்டன் முவ்வ[ர]ாயந் கண்ட[ன்] க[ண்]ட நாடு கெ-  
[2.] . . . . . ர[ன்]<sup>3</sup> பூவூ<sup>4</sup>பகிணபயி<sup>5</sup>உதூஉக<sup>6</sup>வமு<sup>7</sup>ராயிபதி<sup>4</sup>  
மஜவெட்டை கண்டருளிய டெவர[ர]-  
[3.] . . . . . [வ்ர]யிவிராஜு<sup>5</sup> பண்ணி அருநாநின்ற சகாஷு<sup>3</sup>  
தூநாசுயி<sup>4</sup> இதன் மெல் செல்லாநின்ற கதயவ<sup>6</sup>வக்-  
[4.] . . . . . ராயநபுணுகாலத்து பூவூ<sup>4</sup>பகிணபயி<sup>5</sup>உதூஉக<sup>6</sup>வமு<sup>7</sup>ராயிபதி<sup>4</sup>  
வாரமும் பெற்ற பூவூ<sup>4</sup>பகிணபயி<sup>5</sup>உதூஉக<sup>6</sup>வமு<sup>7</sup>ராயிபதி<sup>4</sup>  
[5.] . . . . . [ம\*]மரூத்து<sup>5</sup> ஆழிலாயநல<sup>6</sup>குத்து மொனனூரால<sup>7</sup>  
புதூ<sup>8</sup> வல்லவ<sup>9</sup>டெவர<sup>6</sup> டி<sup>7</sup>விஜ-<sup>7</sup>  
[6.] யமாக வெணும் என்று கொடுத்த பெரிய பட்டம் ஒன்று எட்டரை மாறி  
பொ[ன்] தூக்கம் ஒன்றுக்கு பணஇடை ப[த்]தாக தூக்கம் இருபது [\*] பட்டம்  
[7.] ஒன்று எட்டு மாறி தூக்கம் பதினெழு பணஇடை எட்டு [\*] பட்டம் ஒன்று  
எட்டு மாறி தூக்கம் ஆறு பணஇடை இரண்டு [\*] பட்டைக்காறை ஒன்று  
எட்டு  
[8.] மாறி தூக்கம் இரண்டு [\*] சந்துபட்டைக்காறை இரண்டு எட்டரை மாறி  
தூக்கம் மூன்று [\*] மூக்குத்தி நிறை பணஇடை இரண்டு [\*] திருக்கண்-  
மலர் இரண்டு  
[9.] ஒன்பது மாறி தூக்கம் ஒன்று [\*] பதக்கம் ஒன்று எட்டு மாறி தூக்கம்  
நாலு [\*] கெசு<sup>8</sup>பாலனுக்கு வெள்ளி பட்டம் ஒன்று தூக்கம் ஒன்று பண-  
இடை [\*]

## TRANSLATION.

(On the day) of the *nakṣatra* Pûrva-Phalgunî, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight, at the auspicious time of<sup>8</sup> . . . . . in the Kshaya *samvat*[sara] which was current after the Śaka year 1368, while . . . . . the destroyer of [hostile] kings, the disgracer<sup>9</sup> of those kings who break their word, the disgracer of the three kings (*of the South*), he [who takes] every country which he sees, [but never gives back a country which he has taken], the lord of the four oceans, (*viz.*) the eastern, southern, western and northern (*oceans*), who was pleased to witness the elephant hunt,<sup>10</sup> Dêvar[âya] . . . . . was graciously ruling the earth, —Vallabhadêvar, the son of Śaundarasar of the . . . . . *gôtra* (and) of the *Āśvaladyana-sûtra*, gave [to the god at] Tanjâvûr (*the following presents*), with the desire

<sup>1</sup> Compare page 36, note 1, and page 66, note 1.

<sup>2</sup> Read அரி(ய)ராய, as in Vol. I, No. 81, text line 2.

<sup>3</sup> Read கண்ட நாடு கொண்டு கொண்ட நாடு குடாதான், as in Vol. I, No. 81, text line 5 f.

<sup>4</sup> Read பவூ<sup>4</sup>பகிணபயி<sup>5</sup>உதூஉக<sup>6</sup>வமு<sup>7</sup>ராயிபதி<sup>4</sup>.

<sup>5</sup> Read சூவூராயக.

<sup>6</sup> After this word is a blank space which might have contained about nine syllables.

<sup>7</sup> Read டி<sup>7</sup>விஜ.

<sup>8</sup> The syllables ராயந which are preserved before புணுகாலத்து, show that either *Uttaradyana* or *Dakṣiṇadyana* has to be supplied.

<sup>9</sup> See *Ep. Ind.*, Vol. III, p. 40, note 3.

<sup>10</sup> This *viruda* appears to imply that *khédâ* operations were carried on in the time of the Vijayanagara kings.



to accomplish the conquest of the world (*dig-vijaya*):— One large diadem (*patta*), (containing) twenty *tūkkam* of gold of eight and a half (*degrees*) fineness,<sup>1</sup>— at the rate of ten *pana-idai* to one *tūkkam*; one diadem, (containing) seventeen *tūkkam* and eight *pana-idai* (of gold) of eight (*degrees*) fineness; one diadem, (containing) six *tūkkam* and two *pana-idai* (of gold) of eight (*degrees*) fineness; one neck-ring (*pattaiṭṭkārāi*), (containing) two *tūkkam* (of gold) of eight (*degrees*) fineness; two joined neck-rings, (containing) three *tūkkam* (of gold) of eight and a half (*degrees*) fineness; (one) nose-ornament (*mūkkutti*), weighing two *pana-idai*; two eyes for the idol (*tirukkaṇṇmalar*), (containing) one *tūkkam* (of gold) of nine (*degrees*) fineness; one breast-ornament (*paḍakkam*), (containing) four *tūkkam* (of gold) of eight (*degrees*) fineness. To (the god) Kṣhētrapāla<sup>2</sup> (he gave) one silver diadem, (weighing) one *tūkkam* and (one) *pana-idai*.

## II.—INSCRIPTIONS OF THE PALLAVA DYNASTY.

### No. 72. CAVE INSCRIPTION AT VALLAM.

The rock-cut Śaiva shrine at Vallam near Chingleput<sup>3</sup> bears two Tamil inscriptions. One of them, which belongs to the 13th century A.D., is engraved on the lower portion of the right door-pillar.<sup>4</sup> It records the gift of a lamp in the 14th year of Sakalabhuvana-chakravartin Kōpperuñjīgadēva<sup>5</sup> (i.e., Kō-Perum-Simhadēva) to the temple of Vayandiśura (i.e., Vasantēśvara) at Vallam in Valla-nāḍu, (a subdivision) of Kaḷattūr-kōṭṭam.<sup>6</sup> The second, very archaic inscription is engraved on the upper portions of both door-pillars and records that the temple was built by Skandasēna, the son of Vasantapriyārāja, who was a vassal of Mahēndrapōtarāja. From the later inscription of Kōpperuñjīgadēva, it follows further that Skandasēna called the temple Vasantēśvara after

<sup>1</sup> *Māṭi* appears to be synonymous with *māṭru*, which occurs in the inscriptions No. 3 and No. 59.

<sup>2</sup> The same deity is referred to in No. 1, paragraph 33, and No. 43, paragraph 2.

<sup>3</sup> Mr. Sewell's *List of Antiquities*, Vol. I, p. 191.

<sup>4</sup> This inscription (No. 186 of 1892), opens as follows:—

- [1.] சகலபு[வ]னச்ச[க்\*]கா-
- [2.] வத்திகள் [ஸ்ரீ]கெ[க்\*]-
- [3.] ப்பெருஞ்சிக்க-
- [4.] தெவர்க்கு யாண்டு
- [5.] யச[ஆவது] க[ள]த்தூர்-
- [6.] க்கெச[ட்]டத்து வல்லகாட்டு வல்வ-
- [7.] [த்]து உடைய[க்\*]ர் திருவயந்திகரமு[டை]-
- [8.] [ய] காயனாற்கு . . . . .

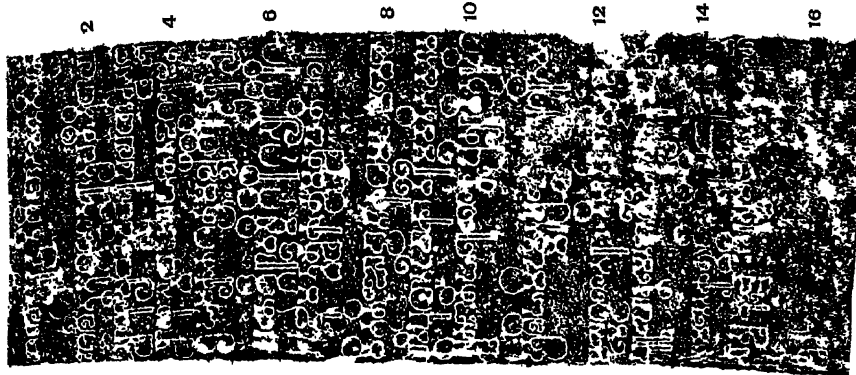
<sup>5</sup> This king ascended the throne about Śaka 1165-66, as may be concluded from an inscription on the east wall of the Aṭṭakannaiyāra in the Arulāla-Perumāl temple at Little Kāñchi (No. 38 of 1890), which begins thus:— ஸ்ரீ ஸகாஷ்ட ஆயிரத்தொருதாழ்ந்து எண்பத்திரண்டின் மெல் செல்லாநின்ற சகலபுனச்சக்கரவர்த்திகள் ஸ்ரீகொப்பெருஞ்சிக்க[தெ]வற்கு யாண்டு யச[ஆவது] ஸ்ரீவிசு-காயந்து சகலபுனச்சுத்து உயர்ப்பும் கா[ஸ்ரீ]ற்றுக்கிழமையு[ம்] : “Hail! Prosperity! On Sunday, the tenth tithi of the second fortnight of the month of Vṛiṣhika in the 18th year (of the reign) of Sakalabhuvana-chakravartin Śrī-Kōpperuñjīgadēva, which was current after the Śaka year 1182.” The remainder of the date is built in. Other inscriptions of Kōpperuñjīgadēva are found at Ohidambaram (Madras G.O., 27th July 1888, No. 745, Public, p. 5), at Tiruviduimarudūr (No. 135 of 1895), and at Drākshārāma (No. 419 of 1893).

<sup>6</sup> This district is the 20th in Mr. Crole's list, *Chingleput Manual*, p. 439. It owes its name to Kaḷattūr, now a large village after which the next Railway station south of Chingleput is called; see *Ind. Ant.*, Vol. XXI, p. 197, note 1. Tirukkaṇṇunram was situated in Kaḷattūr-kōṭṭam; see *Ep. Ind.*, Vol. III, p. 279.





Trichinopoly Cave Inscription.  
(Vol. I, No. 94.)



Vallam Cave Inscription.  
(Vol. II, No. 72.)

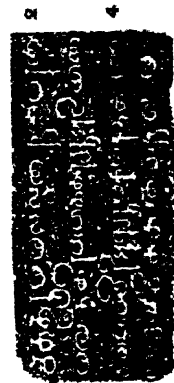
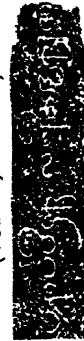
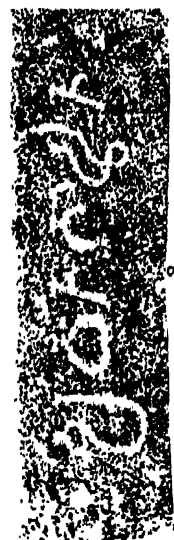


Photo. E. I. O. Colombo.

Dharmaraja Ratha Inscriptions.  
(Vol. I, Nos. 1 to 17.)



SCALE OF

E. HULTZSCH.



his father Vasanta. Mahēndrapōtarāja, whose vassal Vasanta professes to be, must have been a Pallava king. This is already suggested by the first part of his name, which occurs twice in the list of the Pallavas, as far as it is known (Vol. I, p. 11). The second part of the king's name, Pōtarāja,<sup>1</sup> forms part of Īśvarapōtarāja,<sup>2</sup> as the Pallava king Paramēśvaravarman I. is called in a grant of Vikramāditya I. (Vol. I, p. 145), and of Nandipōtarāja,<sup>3</sup> which is used as an equivalent of Nandivarman in the Kaśākūḍi plates (No. 73 below, line 90). Finally, the *birudas* which the king receives in the Vallam cave-inscription, have their parallels in other Pallava inscriptions. With Lalitāṅkura compare Lalita and Nayāṅkura in the Dharmarāja Ratha inscriptions (Vol. I, p. 3). Śatrumalla and Guṇabhara occur also in the two cave-inscriptions on the Trichinopoly rock (Vol. I, p. 29). Though *birudas* are a somewhat unsafe basis for identification, it may be provisionally assumed that both the Trichinopoly cave-inscriptions of Guṇabhara, *alias* Śatrumalla, and the Vallam cave-inscription of Mahēndrapōtarāja belong to one of the two Pallava kings called Mahēndravarman, *i.e.*, to the first half of the seventh century of our era.<sup>4</sup>

## TEXT.

## A. On the left pillar.

[1.] பகாப்பிடுகு லளிதாங்குரன்

## B. On the right pillar.

[2.] சத்தூரும்மல்லன் குணபான்

[3.] மமொந்திரப்பொத்தொசரு அடியான்

[4.] வயந்தப்பிரிஅரசரு மகன் கந்தசென்-

[5.] ன் செயிகித்த தெவகுலம் [||\*]

## TRANSLATION.

Kandasēṇan (Skandasēna), the son of Vayandappiriareśaru (Vasantapriyarāja), the servant of Pagūppidugu<sup>5</sup> Lalidāṅuran (Lalitāṅkura) Śatturummalla (Śatrumalla) Kuṇabaran (Guṇabhara) Mayēndirappōttareśaru (Mahēndrapōtarāja), caused (this) temple (*dēvakula*) to be made.

<sup>1</sup> *Pōta* in Sanskrit and *pōttu* in Tamil mean 'the sprout (of a plant)' and are thus synonymous with *pallava*, 'a sprout,' from which the Amarāvati pillar inscription (Vol. I, No. 32, verse 8) and the Kaśākūḍi plates (No. 73 below, verse 17) derive the name of Pallava, the supposed ancestor of the Pallava dynasty.

<sup>2</sup> In the Kaśākūḍi plates (No. 73 below), both the first and second Paramēśvaravarman are called Paramēśvarapōtavarman.

<sup>3</sup> Compare Nandipōtavarman and Narasimhapōtavarman in the Vakalēri plates, Vol. I, p. 146. Mr. Venkayya has published a Kāñchi inscription of the 18th year of Nandipōttaraiyar (*Madras Christian College Magazine* for August 1890), and a Chōla inscription at Tirukkarukkunram, which refers to Vātāpi-koṇḍa Narasiṅgapōttaraiyar, *i.e.*, Narasimhavarman I., the conqueror of Vātāpi (*Ep. Ind.*, Vol. III, p. 277).

<sup>4</sup> Since this was written, Mr. Venkayya has shown, on the basis of certain facts reported in the *Periyapurāṇam*, that the Mahēndrapōtarāja of the Vallam inscription is probably identical with Mahēndravarman I.; see *Ep. Ind.*, Vol. III, p. 277 f.

<sup>5</sup> *I. e.*, 'the thunderbolt which cannot be split.' The second member of this *biruda* is the Telugu-Kannarese *pidugu*, 'a thunderbolt.' Compare the village name Mārapidugudēvi-chaturvēdimaṅgalaṁ (No. 69, paragraph 103, and No. 70, paragraph 92), and Ka[ḍu]mbidugusēri, the name of a quarter of Māmallapuram (Vol. I, p. 66).

## No. 73. KASAKUDI PLATES OF NANDIVARMAN PALLAVAMALLA.

On the 30th April 1891, Professor Julien Vinson, of Paris, was good enough to send me a reprint<sup>1</sup> of his paper *Spécimen de Paléographie Tamoule*, which contains an analysis of, and extracts from, the subjoined copper-plate inscription. The original plates had been discovered in 1879 at Kasâkûdi, 4 kilometres from Kâraikkâl (Karikal),<sup>2</sup> by M. Jules de la Fon, of Pondicherry. Professor Vinson's paper, which is based on a tracing prepared by M. de la Fon, convinced me of the importance of the inscription and induced me to apply through Government to His Excellency the Governor of the French Settlements in India for a loan of the original plates. This request was most graciously and promptly complied with. After I had transcribed the plates and prepared impressions of them, they were returned to their present owner.

The Kasâkûdi copper-plates, eleven in number, are strung on a ring. On this is soldered the royal seal, with the figure of a bull which faces the left and is surmounted by a *linga*. The bull was the crest of the Pallavas,<sup>3</sup> while their banner bore the figure of Śiva's club (*khaṭvāṅga*).<sup>4</sup> The Grantha and Tamil characters of the inscription resemble those of the Kûram plates (Vol. I, No. 151). The major portion of the inscription is in the Sanskrit language (lines 1 to 104). The particulars of the grant are repeated, with considerable additions, in the Tamil language (ll. 104 to 133). The concluding portion of the inscription is again in Sanskrit (ll. 133 to 138), with a short parenthetical note in Tamil (l. 137).

The immediate object of the inscription is to record the grant of a village, made in the 22nd year of the reign (ll. 80 and 105) of the Pallava king Nandivarman (verses 27 and 30, and l. 79). As in other Pallava copper-plate inscriptions, the grant proper is preceded by a panegyrical account of the king's ancestors, which adds a large number of new details to our knowledge of the Pallava history. After nine benedictory verses, the author names the following mythical ancestors of the Pallava dynasty:—

Brahmâ (v. 10).  
|  
Aṅgiras (11).  
|  
Bṛihaspati (12).  
|  
Śaṁyu (13).  
|  
Bharadvâja (14).  
|  
Drôṇa (15).  
|  
Aśvatthâman (16).  
|  
Pallava (17).  
|  
Aśôkavarman (19).

This last king can scarcely be considered a historical person, but appears to be a modification of the ancient Maurya king Aśôka. Then follows a passage in prose, which informs

<sup>1</sup> The pages are numbered 433 to 469.

<sup>2</sup> On copper coins which bear the name of this place in Tamil characters, see *Ind. Ant.*, Vol. XXI, p. 327. See also p. 295 above, note 2.

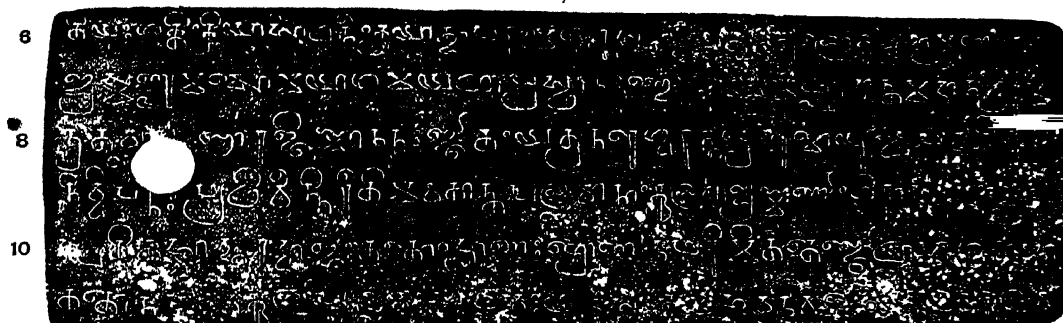
<sup>3</sup> See verses 9 and 24 of this inscription, and Vol. I, p. 23, note 2.

<sup>4</sup> See verse 24, and Vol. I, p. 146.

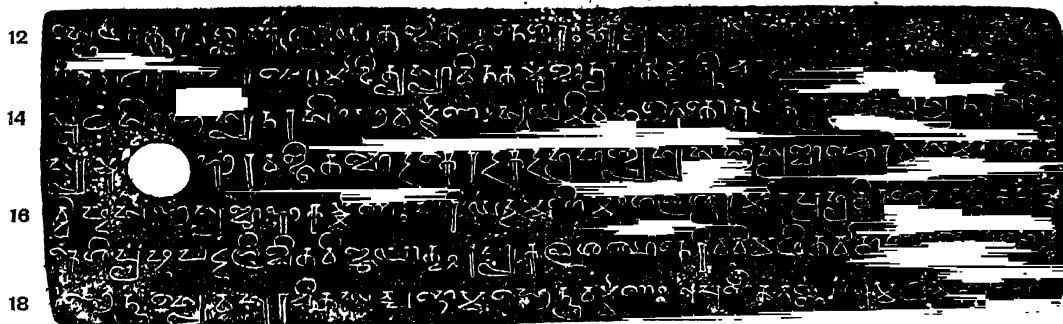
i.



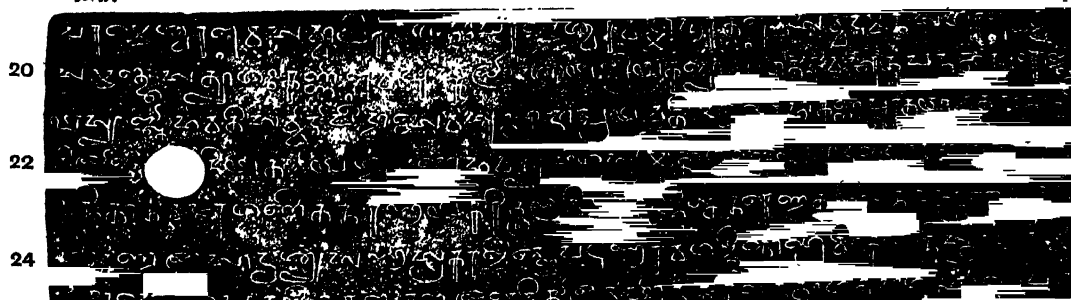
ii.



iii.



iiia.





iii.

26

28

30

32

iva.

34

36

38

40

ivb.

42

44

46

48

va.

50

52

54

56

us that, after this Aśōkavarman, there ruled a number of other Pallava kings, viz., [S]kandavarman, Kal[i]ndavarman, Kāṇagōpa, Viṣṇugōpa, Vīrakā[r]cha, Vīrasimha, Simhavarman, Viṣṇusimha and others (l. 48 ff.). Some of these names actually occur in the inscriptions of that ancient branch of the Pallavas, whose grants are dated from Palakkada, Daśanapura and Kāñchīpura, viz., Skandavarman, Simhavarman, Viṣṇugōpavarman,<sup>1</sup> and Vīrakōrchavarman.<sup>2</sup> The Amarāvati pillar-inscription (Vol. I, No. 32) mentions two kings named Simhavarman. But the order in which these names are enumerated, is completely different in each of the three available sources for the history of the early Pallavas, viz., the Amarāvati pillar, the early copper-inscriptions, and the prose introduction of the Kasākūḍi plates. For this reason, and on account of the summary manner in which the early kings are referred to by the author of the Kasākūḍi inscription, it is a mistake to derive a regular pedigree from the latter, as was done by Professor Vinson (l.c., p. 453); and it must be rather concluded that, at the time of Nandivarman, nothing was known of the predecessors of Simhavishṇu, but the names of some of them, and that the order of their succession, and their relation to each other and to the subsequent line of Simhavishṇu, were then entirely forgotten.

With verse 20 we enter on historical ground. The list of kings from Simhavishṇu to the immediate predecessor of Nandivarman agrees with the Udayēndiram plates of Nandivarman Pallavamalla (No. 74). Simhavishṇu appears to have borne the surname Avanisimha, and is stated to have defeated the Malaya, Kaḷabhra, Mālava, Chōḷa, Pāṇḍya, Simhala and Kōraḷa kings.

His successor Mahēndravarmān I. "annihilated his chief enemies at Puḷḷalūra" (v. 21). The 'chief enemies' were probably the Chalukyas, who, in their turn, considered the Pallavas their 'natural enemies.'<sup>3</sup> As Puḷḷalūr is the name of a village in the Conjeeveram tālluqa,<sup>4</sup> it appears that the Chalukya army had made an inroad into the Pallava dominions, before it was repulsed by Mahēndravarmān I.

His son Narasimhavarman I. is reported to have conquered Laṅkā, i.e., Ceylon, and to have captured Vātāpi,<sup>5</sup> the capital of the Western Chalukyas. The Kūram and Udayēndiram plates supply the name of the conquered Chalukya king, Pulakēśin or Vallabharāja, i.e., Pulikēśin II.<sup>6</sup> The conquest of Ceylon to which the Kasākūḍi plates refer, is confirmed from an unexpected source. From the 47th chapter of the *Mahāvamsa*<sup>7</sup> we learn that the Singhalese prince Mānavamma lived at the court of king Narasiha of India and helped him to crush his enemy, king Vallabha. The grateful Narasiha supplied Mānavamma twice with an army to invade Ceylon. The second attack was successful. Mānavamma occupied Ceylon, over which he is supposed to have ruled from A. D. 691 to 726. As both the Pallava inscriptions and the *Mahāvamsa* mention the war with Vallabha

<sup>1</sup> Dr. Fleet's *Kāmarasa Dynasties*, p. 16. Viṣṇugōpa of Kāñchī was a contemporary of Samudragupta. (*Gupta Inscriptions*, p. 13). A Prākṛit grant of Śiva-Skandavarman, a Pallava king of Kāñchī, has been published by Dr. Bühler (*Ep. Ind.*, Vol. I, p. 2 ff.). Another Prākṛit grant (*Ind. Ant.*, Vol. IX, p. 100 ff.) belongs to the reign of Vijaya-Skandavarman. An archaic Chōḷa inscription at Tirukkurukkuṇṇam mentions Skandaśishya, who was probably a Pallava king (*Ep. Ind.*, Vol. III, p. 277).

<sup>2</sup> *Ep. Ind.*, Vol. I, p. 397 f. <sup>3</sup> See Vol. I, p. 146, text line 38. <sup>4</sup> No. 182 on the *Conjeeveram Taluk Map*.

<sup>5</sup> From a Tirukkurukkuṇṇam inscription we learn that he assumed after this conquest the surname Vātāpi-konda, 'who took Vātāpi'; see *Ep. Ind.*, Vol. III, p. 277.

<sup>6</sup> See Vol. I, p. 145.

<sup>7</sup> Wijesinha's *Translation of the Mahāvamsa*, p. 41 ff. This reference was first noticed by Mr. Venkayya; see *Ep. Ind.*, Vol. III, p. 277.

and the conquest of Ceylon, the identity of Narasiha and Narasimhavarman I. can hardly be doubted. As, however, the latest date of Pulikésin II. is A.D. 642,<sup>1</sup> the accession of Mānavamma must have taken place about half a century before A.D. 691.<sup>2</sup>

No details are given about the reign of Narasimhavarman's son Mahēndravarmān II. The latter was succeeded by his son Paramēśvarapōtavarman I. who, as we know from the Kūram and Udayēndiram plates, defeated the Western Chalukya king Vikramāditya I. at Peruvaḷanallūr. The Kaśākūḍi plates do not contain any historical information about him, nor about his son Narasimhavarman II. and his grandson Paramēśvarapōtavarman II.

According to the Udayēndiram plates, the next king, Nandivarman, was the son of Paramēśvaravarman II. The Kaśākūḍi plates contain an entirely different account of Nandivarman's parentage. In line 72, he professes to be "engaged in ruling the kingdom of Paramēśvarapōtarāja;" and in verse 27, he is said to be ruling, at the time of the inscription, the kingdom of Paramēśvarapōtavarman II., *i.e.*, to have succeeded or supplanted the latter on the throne, and to have been "chosen by the subjects." This plebiscite may have taken place after the death of the legitimate king; or, more probably, Nandivarman may have been an usurper who ousted and destroyed him and his family. At any rate, he was a remote kinsman of his predecessor. For, he was the son of Hiranya (verses 9 and 30) by Rōhiṇī and belonged to the branch (*varga*) of Bhīma (verse 30). According to verse 28, this branch of Bhīma took its origin from Bhīmavarman, who was the younger brother of Simhavishṇu. The names of three princes who intervened between Bhīmavarman and Hiranya, are recorded in the same verse. The name Hiranyavarma-Mahārāja occurs several times in a much obliterated inscription of the Vaikuṇṭha-Perumāl temple at Kāñchīpuram. At the beginning of this inscription, Paramēśvarappōttaraiyar of the Pallava-vamśa is mentioned as deceased (*svargastha*). It is therefore not improbable that the inscription recorded the accession of Hiranyavarman or of his son Nandivarman after the death of Paramēśvarapōtavarman II. The latter may have been the founder of the Vaikuṇṭha-Perumāl temple, which is called Paramēśvara-Vishṇugriha, *i.e.*, 'the Vishṇu temple of Paramēśvara,' in another inscription of the Vaikuṇṭha-Perumāl temple.<sup>3</sup> With the addition of the new branch, the list of the later Pallavas stands as follows:—

Unnamed ancestor.

1. Simhavishṇu.	Bhīmavarman.
2. Mahēndravarmān I.	Buddhavarman.
3. Narasimhavarman I.	Ādityavarman.
4. Mahēndravarmān II.	Gōvīndavarman.
5. Paramēśvarapōtavarman or Paramēśvaravarman I.	Hiranya.
6. Narasimhavarman II.	8. Nandivarman.
7. Paramēśvarapōtavarman or Paramēśvaravarman II.	

<sup>1</sup> *Ep. Ind.*, Vol. III, p. 2, Table.

<sup>2</sup> In my *Annual Report* for 1891-92, p. 5, footnote, I have noted a similar error of about half a century in the Singhalese chronology for the period between Rājendra-Chōḷa I. and Kulōttuṅga-Chōḷa I.

<sup>3</sup> This fragment contains the date . . . . . ஐ-பிழைமாராஜர்க்கு யாண்டு பதினெழுவது, and refers immediately after to a golden vessel given to the temple by Danti[va]rma-Mahārāja. One of the Vaishṇava hymns of the *Nīlāyiraprabandham* glorifies the temple of Paramēśvara-Viṇṇagaram at Kāñchi (*i.e.*, Kāñchi), by which the Vaikuṇṭha-Perumāl temple must be meant.

vb.

58 கருநாடக அரசு  
 60 கருநாடக அரசு  
 62 கருநாடக அரசு  
 64 கருநாடக அரசு

via.

66 கருநாடக அரசு  
 68 கருநாடக அரசு  
 70 கருநாடக அரசு  
 72 கருநாடக அரசு

rib.

74 கருநாடக அரசு  
 76 கருநாடக அரசு  
 78 கருநாடக அரசு  
 80 கருநாடக அரசு

vii.

82 கருநாடக அரசு  
 84 கருநாடக அரசு  
 86 கருநாடக அரசு  
 88 கருநாடக அரசு

viii.

90 கருநாடக அரசு  
 92 கருநாடக அரசு  
 94 கருநாடக அரசு  
 96 கருநாடக அரசு



Other forms of the name Nandivarman are Nandipôtarāja (l. 90) and simply Nandin (l. 88). The form Nandipôta<sup>1</sup>varman occurs in the Vakkalêri plates,<sup>1</sup> which refer to the defeat of the Pallava king by the Western Chalukya king Vikramāditya II., and the form Nandippôttaraiyar in an inscription of his 18th year in the Ulagaṇḍa-Perumāl temple at Kāñchīpuram.<sup>2</sup> He bore the sovereign titles *Mahārāja* and *Rājādhirāja-paramēśvara* and the *birudas* Kshatriyamalla, Pallavamalla (l. 78), and Śrīdhara (verse 29). According to verse 30, he was a devotee of Viṣṇu. At the request of his prime-minister (l. 89), Brahmaśrīrāja (l. 91) or Brahmayuvārāja (ll. 103 and 106), the king gave the village of Koḍukolli (ll. 99, 105 f.) to the Brāhmaṇa Jyēsthapāda-Sōmayājīn (l. 93) or (in Tamil) Śēttireṅga-Sōmayājīn (l. 108 f.), who belonged to the Bharadvāja (l. 94) or Bhāradvāja (l. 108) *gōtra*, followed the *Chhandogāsūtra* (ll. 94 and 108), and resided at Pāniya (l. 95) or Pāni (l. 108), a village in the Tonḍāka-rāshṭra (l. 95). The village of Koḍukolli, on becoming a *brahmadēya*, received the new name Ēkadhīramāṅgalam (l. 100). It belonged to Ūrṛukkāṭṭu-kōṭṭam (l. 105) or (in Sanskrit) Undivana-kōshṭhaka (l. 98), a subdivision of Tonḍāka-rāshṭra, and was bounded in the east and south by Pālaiyūr, in the west by Maṇarpākkam and Kōḷipākkam, and in the north by Velimānallūr (ll. 98 f. and 111 ff.). Connected with the gift of the village was the right to dig channels from the Śēyāru or (in Sanskrit) Dūrasarī, the Vēḥkā or Vēgavatī, and the tank of Tīraiyan or Tīralaya (ll. 101 f. and 115 ff.).

Of these geographical names, the following can be identified. Tonḍāka-rāshṭra is, — like Tonḍira-maṇḍala, Tuṇḍira-maṇḍala and Tuṇḍāka-vishaya,<sup>3</sup> — a Sanskritised form of the Tamil term Tonḍai-maṇḍalam. One of the 24 ancient divisions (*kōṭṭam*) of the latter was Ūrṛukkāṭṭu-kōṭṭam, which owed its name to Ūrṛukkāḍu, a village in the present Conjeeveram tālluqa.<sup>4</sup> This *kōṭṭam* was divided into four subdivisions (*nāḍu*), one of which was Pālaiyūr-nāḍu.<sup>5</sup> The head-village of this subdivision, Pālaiyūr, appears to be identical with the village of Pālaiyūr, which formed the south-eastern boundary of the granted village, and perhaps with the modern Pālūr at the north-western extremity of the Chingleput tālluqa.<sup>6</sup> The western boundary of the granted village, Maṇarpākkam, would then be represented by the modern Mēlamanappākkam.<sup>7</sup> For the granted village, Koḍukolli, itself and for the two remaining villages which formed its boundaries, no equivalents are found on the maps at my disposal. The village at which the donee resided, Pāni, may be the modern Pāṇḍi, which belongs to the Conjeeveram tālluqa,<sup>8</sup> but is in close proximity of Pālūr and Mēlamanappākkam in the Chingleput tālluqa. The proposed identification of these three villages is made more probable by the reference, made in the Kasakūdi plates, to two rivers near which the granted village of Koḍukolli was situated. Of these, the Vēgavatī or Vēḥkā passes Conjeeveram and falls into the Pālāru near Villivalam.<sup>9</sup> The Śēyāru forms the southern boundary of the modern Conjeeveram tālluqa and joins the Pālāru opposite Mēlamanappākkam, which I have identified with Maṇarpākkam, the western boundary of Koḍukolli.

The executor (*dāyapati*) of the grant was Ghōraśarman (ll. 103 and 106), and the author of the Sanskrit portion, which, as in the Kūram plates (l. 89) and the Udayēndiram plates (ll. 101 and 105), is called a *prasasti* or eulogy, was a certain Trivikrama (verse 31).

<sup>1</sup> Vol. I, p. 145 f.

<sup>2</sup> No. 112 on the *Conjeeveram Taluk Map*.

<sup>3</sup> No. 71 on the *Chingleput Taluk Map*.

<sup>4</sup> No. 341 on the *Conjeeveram Taluk Map*.

<sup>5</sup> See p. 341, note 3.

<sup>6</sup> See Mr. Crule's *Chingleput District Manual*, p. 418.

<sup>7</sup> No. 72 on the same map.

<sup>8</sup> No. 93 on the same map.

To the Sanskrit portion is affixed a Tamil endorsement (l. 104 f.), which directs the inhabitants of Ūrṛukkāṭṭu-kōṭṭam to execute the order of the king. The subsequent Tamil passage (l. 105 ff.) records that, on receipt of the royal order, the representatives of Ūrṛukkāṭṭu-kōṭṭam marked the boundaries of the granted village under the guidance of their headman, and formally assigned all rights to the donee. Another Tamil sentence (l. 132 f.) states that the grant was executed in the presence of the local authorities (?), the ministers and the secretaries.

Then follow, in Sanskrit, three imprecatory verses (l. 133 ff.) and the statement that the document was written by His Majesty's great treasurer (l. 136). The inscription ends with a docket in Tamil (l. 137) and a few auspicious Sanskrit words.

## TEXT.

## Plate I.

- [1.] स्वस्ति [॥\*] जयति <sup>1</sup>ज[ग]त्रयजन्म[स्थि]तिसंहितिकारणम्परब्रह्म <sup>2</sup>[॥\*] सत्यमनन्तमनादि ज्ञाना-  
 [2.] त्मकमेकममृतपदम् ॥ [१\*] मायावि[ना] येन पदत्रयार्थिना सद्यः प्रवृद्धेन पुनर्ब-  
 [3.] लेर्मर्खे [॥\*] विचक्रमे त्रिर्जगतस्वसात्कृतो <sup>3</sup> स वोस्तु भूत्यै 'भगवान्स्त्रिविक्रम[:\*] ॥ [२\*]  
 मौलावि-  
 [4.] न्दुधरः फण[॥]धरधर[:\*] स्कन्धे भवानीधरो वामे कामधरः प्रणा[म\*]निरते गंगाधरो  
 [5.] मूर्धनि [॥\*] मूर्तो <sup>5</sup> धूळिधरो गळे गरधरः केशेषु वेणीधरः पाणो <sup>6</sup> शूलधरो हरः  
 [6.] पुरहरः पुष्पातु वो मङ्गलम् ॥ [३\*] कण्ठे कौस्तुभकाळिकाभरणेयोश्छायाम्पराम्बिभ्र-<sup>7</sup>  
 [7.] तौ दैत्यद्वंसनचक्रपट्टसधरौ श्यामावदातौ रुचा [॥\*] श्रीगौरीविलसत्कटाक्षविशिरव-

## Plate IIa.

- [8.] व्यायामरोमाञ्चितो <sup>8</sup> पायास्ताम्भवतस्त्रिविक्रमहरो <sup>9</sup> सम्पृक्तदेहान्तरौ ॥ [४\*] पत्मा <sup>10</sup> पत्मा[॥]-  
 [9.] सीना पत्मोज्ज्वलपाणिपद्मयुगला <sup>11</sup> वः [॥\*] प्रीत्या पश्यतु करिणा <sup>12</sup> करधृतकनकघटसुस्नाना  
 [॥ ५\*]  
 [10.] [६]ष्टा लल[॥\*]टे नयनम्भ्रियेव <sup>13</sup> कामो न(१) यामीश्वर [॥]त्युपास्ते [॥\*] विष्णो[:\*] स्वसा सा  
 भगव-  
 [11.] त्यलक्ष्मीमार्ग्या कदार्य्या <sup>14</sup> सिणुता[त्\*] क्षणेन ॥ [६\*] कैलासगौरः <sup>15</sup> पृथुनागकक्ष्यः  
 [12.] मोहृत्तकण्णो बृहदेकदन्तः [॥\*] मातङ्गवक्रो मदनिग्न(ने)नेत्रो भूयादविग्नयाय विन[॥]-  
 [13.] यको वः ॥ [७\*] ये देवा दिवि दानयागत[प]सां काले फलन्तन्वते ये देवा भुवि षट्सु  
 [14.] कर्मसु रतास्तस्याशिषस्तयनास्ते <sup>16</sup> देवा द्वितये कुलक्रमभुवा भक्त्या समाराधिताः पा-

## Plate IIb.

- [15.] यासुः परमेश्वराश्रितरं श्रीपञ्चवानां कु[ल\*]म् ॥ [८\*] हिरण्यगर्भो जयति प्रजापति[:\*]  
 श्रियः

<sup>1</sup> Read जगज्जय°.<sup>4</sup> Read भगवाञ्छि°.<sup>7</sup> Read °भरणयो°.<sup>10</sup> Read पद्मा पद्मा°.<sup>13</sup> Read नयनं भ्रियेव.<sup>14</sup> The क्ष of सिणुता is the only instance in the whole inscription, in which that group looks like ksha. In all other cases it resembles tsha.<sup>15</sup> Read पूथु°.<sup>2</sup> Read °संहति°.<sup>5</sup> Read मूर्तो.<sup>8</sup> Read °माञ्चितौ.<sup>11</sup> Read पद्मोज्ज्वलपाणिपद्मयुगला.<sup>16</sup> Separate संयताः । ते.<sup>3</sup> Read °कृतौ.<sup>6</sup> Read पाणौ.<sup>9</sup> Read °हरौ.<sup>12</sup> Read करिणी°.

- [16.] पतिश्शाकरकेतनः क्षितिम् [1\*] सहेलकल्लोलसमुद्रवारणा<sup>1</sup> बलन्विपा यस्य <sup>2</sup>सपन्न[वा]-  
[17.] रणाः ॥ [९\*] स्वस्ति ॥ नमः श्रियै ॥ प्रथममजनि वेधाः(ः) ब्रह्मयोनिः स्वयम्भूर्वाक्निनयन-<sup>3</sup>

नाभेरुल्ल-

- [18.] सत्पुण्डरीकान् <sup>4</sup> [1\*] अकृतकवचनानान्तत्वतो<sup>5</sup> द्रष्टवर्मा सकलभुवनसर्गव्यापृति-  
[19.] व्यग्रकर्म्म ॥ [१०\*] तस्मात्संगरितान्तगामिचरितो यज्ञेगिरा जज्ञिवान्दीप्तागिरहुनाशनादहु-<sup>6</sup>  
[20.] रितो<sup>7</sup> प्राणाशनः पाप्मनां [1\*] सत्सर्वित्वमाप्तवानृषिदृषः <sup>8</sup>काक्ष्वातपः प्राप्तवान् पुत्रो  
[21.] मानस हाप<sup>9</sup> तामसतरुच्छेदार्थटंकोत्तमः ॥ [११\*] तस्मादंगिरसो गिरा<sup>10</sup> (॥) रसनिधिनी-  
तिप्रजा-<sup>11</sup>

Plate IIIa.

- [22.] नाम्पतिश्चक्रे यं गुरुमात्मसात्सुकृतिनाम्भर्त्ता त्रिधामाग्रजः [1\*] यत्प्रज्ञाबलसंश्रयेण  
[23.] सुरतक्रीडां सुरस्त्रीजनो चत्ते<sup>12</sup> स्वैरमसंस्मरन्दिनकृतसम्पद्विपद्व्यापृतिम् ॥ [१२\*] शंयुशुभं[यु]-  
[24.] रनहंयुरजाय[ता]स्मादंहोविधातकदहर्षतितुल्यतेजाः [1\*] अन्तर्हिते शिखिनि दै-  
[25.] वतहव्यवाहो भूत्वा व्यधत्त शिखिकृत्यमपि स्ववीर्यान्<sup>13</sup> ॥ [१३\*] गोत्रस्य कर्त्ता गुणगौर-  
[26.] वेण श्रीपल्लवानाम्मुनिरस्य सूनुः [1\*] जातो भरद्वाज इति त्रिवेदी या<sup>14</sup> पश्यति स्माद्विनिभा-  
न्त[वो]-  
[27.] भिः<sup>15</sup> ॥ [१४\*] द्रोणोभवद्गुहि[ण]<sup>16</sup> ह[व] ततः कुरूणान्द्रोणाभिधानकलशांमुजलव्यजन्मा  
[1\*] [ए]णा-  
[28.] जिनोपहितजित्वरवेदिकेतुर्वाणास्त्रवेदचतुरर्णवपारदृश्वा ॥ [१५\*] तस्माद्यस्मिन्कुब्जचनि<sup>17</sup> कृष्णा-

Plate IIIb.

- [29.] र्जुनभीमाशशस्त्रत्यागश्चक्रविघ्नम्भयनिघ्न[1\*] [1] <sup>18</sup>विश्वस्तानाद्विश्वसनीयो मुनिरासीदश्वत्यामा  
[30.] मन्मथशत्रोरोवतारः ॥ [१६\*] जातस्ततः स्वपदशंकितमानसेन शक्रेण तस्मिन् विसर्जि-  
[31.] <sup>19</sup>तमेनकायामापल्लवैरनभिमृष्टसमुद्रनेमिः श्रीपल्लवस्तपदि पल्लव\*]स्तरेषु ॥ [१७\*]  
[32.] तेजः परम्ब्राह्ममनूर्त्थितोपि<sup>20</sup> स <sup>21</sup>क्षात्रमुच्चैरभजत्स्वभावि [1\*] सम्भोधरादप्युपल\*]ब्धव-  
[33.] न्मा दाहात्मको नन्वशनिः प्रकृत्या ॥ [१८\*] अशोकयन्त्रानमतः <sup>22</sup>क्षितीशात्सशोकयन्त्रसंयति स-  
[34.] म्मुखीनान् [1\*] <sup>23</sup>[य]शोकलंकन्दधसिन्दुदासो[प्य]शोकवर्मा तत आविरीसीन्<sup>24</sup> ॥ [१९\*]  
ततः प्रभृत्यस्व-  
[35.] ण्डकलभुवनमण्डलान्मसात्करणारवण्डितविक्रमप[र]ः<sup>25</sup> परिपालितसकलवर्णाश्रमव्यवस्था-

<sup>1</sup> Read °वारणां बलद्विपा.

<sup>2</sup> Read सपत्न°.

<sup>3</sup> The word नयन is entered below the line, and the place at which it has to be inserted, is marked by a cross (hamsapāda) above the line.

<sup>4</sup> Read °रीकात्.

<sup>5</sup> Read °नां तत्त्वतो दृष्ट°.

<sup>6</sup> Read दीप्ताग्निः स हुताहु°.

<sup>7</sup> Read °रितः.

<sup>8</sup> Read काङ्क्षा°.

<sup>9</sup> Read एव.

<sup>10</sup> Read गिरां.

<sup>11</sup> Read °निधिनीति°.

<sup>12</sup> Read घत्ते.

<sup>13</sup> Read °वीर्यात्.

<sup>14</sup> Read यः.

<sup>15</sup> Read °विमो तपोभिः.

<sup>16</sup> Read °भवद्गुहिण एव.

<sup>17</sup> Read °न्कुब्जचनि.

<sup>18</sup> Read विश्वस्तानां वि°.

<sup>19</sup> Separate °मेनकायाम् आप°.

<sup>20</sup> Read ब्राह्मकुलोत्थितोपि ?

<sup>21</sup> Read °मुच्चैर°.

<sup>22</sup> Read क्षितीशान्स°.

<sup>23</sup> Read यशो ऽकलङ्कं दधदिन्दुमासो ऽप्य°.

<sup>24</sup> Read °रासीन्.

<sup>25</sup> Read °मण्डलात्मसा°.



## Plate IVa.

- [36.] विशेषः\*] प्र(व)प्रविष्णुः<sup>1</sup> विष्णोरंशावतार हाव<sup>2</sup> वंशावनारः\*] पञ्चवानान्निखिलभुवनपाव-  
 [37.] नतया गंगावतार इव च निर्मलस्समवर्त्तत [1\*] यत्रोद्भूताः\*] सर्वेपि सर्वत्राविहतशक्तयो<sup>3</sup>  
 [38.] महासेनाः पावकजन्मानः \*पन्मोद्भवास्सुब्रह्मण्याः कुमारा इव ये \*गुजबलविपुलप्र-  
 [39.] नापनलशोपिताशोपद्विपद्वार्य्य(1)वीय्याणवार्णसः<sup>4</sup> प्रकीर्णनिर्मलकीर्त्तिचन्द्रि-  
 [40.] कानिष्कालितसकलकलिकालकलकालुष्याः<sup>5</sup> समुन्नतचरितातिशयाचलोद-  
 [41.] यसंवर्द्धितमित्रमण्डलानुरागा युवतिजनहृदयहरिण[व]गुरायमाण[व]पुः<sup>6</sup>  
 [42.] सौन्दर्य्याश्चन्दनतरव इ[व]<sup>7</sup> दक्षि[णा]शाविवर्द्धमानसौरभास्सुरतर[व]\*] इवानन्यतेजोविलं-<sup>10</sup>

## Plate IVb.

- [43.] <sup>11</sup>धितान्मच्छायाः\*] पूषण इव परहितकरा [भा]स्वन्तश्च शब्दागमा<sup>12</sup> इव प्रकृतिप्रत्ययागमो-  
 पेता  
 [44.] निरपवान्द्विर्दिगुणेश्च<sup>13</sup> नन्दना <sup>14</sup>अव्यपारिजाता घनागमा <sup>15</sup>अव्यजळाश्चक्रवाळपर्व्वतपर्य्यन्त[1]<sup>16</sup>  
 [45.] सप्तद्वीपसप्तसागरालंकृतां <sup>17</sup>सकलान्दिवमिव दिवपेतिः<sup>18</sup> गुवम्भुवस्पतयो गुञ्जते<sup>19</sup> [1\*] [ये]-  
 [46.] षाश्च <sup>20</sup>समस्तशास्त्रशास्त्रनिर्जितोर्जितसमितयः<sup>21</sup> अमितविक्रमाः क्रमार्जितधर्मक-  
 [47.] र्म्माणा <sup>22</sup>खण्डितकलयः पण्डितमतयः<sup>23</sup> लक्षितमूर्त्तयो रक्षितकीर्त्तयस्समस्तवसुन्धरो-<sup>24</sup>  
 [48.] दहनधुरन्धरस्कन्धाः <sup>25</sup>कन्द[व]र्मकलन्दवर्मकाणगोपविष्णुगोपवीरकूच्चवीरसिंहसिंह-<sup>26</sup>  
 [49.] वर्म्मविष्णुसिंहप्रभृतयश्शत्रुधूम(केम)केतवो<sup>27</sup> मित्रमानहेतवः सर्व्वमर्यादासेनवः<sup>28</sup>

## Plate Va.

- [50.] [केतगे]<sup>29</sup> व्यनीयुरवनिप[त\*]यः [11\*] तदनु क[द]नकर्मव्यावृत्तश्शात्रवाणा<sup>30</sup> (11) अभव-  
 दवनि[सिं]-

<sup>1</sup> Read प्रमविष्णुर्विष्णोः.<sup>2</sup> Read इव.<sup>3</sup> The त of विहत is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.<sup>4</sup> Read पद्मोः.<sup>5</sup> Read भुजः.<sup>6</sup> The ण of वीय्याण is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line; read वीर्यार्णवार्णसः.<sup>7</sup> Read निष्कालित and कलङ्कालुष्याः.<sup>8</sup> The व of वपुः is corrected from पु.<sup>9</sup> The व of इव is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.<sup>10</sup> The *anusvara* of लं is found at the commencement of plate IVb.<sup>11</sup> Read तात्म.<sup>12</sup> The two syllables शब्दा are entered below the line, and the place at which they have to be inserted, is marked by a cross above the line.<sup>13</sup> Read निरपवान्द्विगुणाश्च.<sup>14</sup> Read अप्य.<sup>15</sup> Read अप्य.<sup>16</sup> The *anusvara* is found at the commencement of line 45.<sup>17</sup> The क of सकल is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.<sup>18</sup> Read दिवस्पनिर्भुवं भुः.<sup>19</sup> Read भुञ्जते.<sup>20</sup> Read समस्तशास्त्रशास्त्र.<sup>21</sup> Read समितया समित.<sup>22</sup> Read कर्माणः.<sup>23</sup> Read मतयो.<sup>24</sup> Read कीर्त्तयः स.<sup>25</sup> Read स्कन्दवर्मकलन्दवर्म.<sup>26</sup> Read वीरकूच.<sup>27</sup> The two syllables केम are already cancelled in the original by two horizontal strokes placed above them.<sup>28</sup> Read सेतवः.<sup>29</sup> Read काले गते (2) व्यतीयुः.<sup>30</sup> Read व्यावृत्तः शात्रवाणामभव.



iii.

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ivb.

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v.

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- [51.] हः सिंहविजिष्णुः<sup>1</sup> [1\*] म[1]ळवमथ<sup>2</sup> कळभृम्माळवञ्चोळपाण्ड्यौ निजगुजबलनृत्तन्<sup>3</sup> सिंह[ळं]  
[52.] केरळांश्च ॥ [२०\*] ततो महीमन्वशिषन्महीन्द्रो महेन्द्रवर्मेति महेन्द्रकीर्त्तिः [1\*] अशो-

षयामा-

- [53.] स विशेषिताज्ञो या<sup>4</sup> पुळ्ळलूरे द्विषतां विशेषान् ॥ [२१\*] लंकाजयाधरितरामपर[1]-  
[54.] क्रमश्रीरुद्रुत्तश्रत्रुकुलसंक्षयधूमकेतुः<sup>5</sup> [1\*] वातापिनिर्जयविळम्बितकुम्भजन्मा<sup>6</sup> वीरस्ततो-  
[55.] जनि जयि<sup>7</sup> नरसिंहवर्मा ॥ [२२\*] तस्मादजायत निजायतबाहुदण्डश्चञ्चाली रिपुकुलस्य म-  
[56.] हेन्द्रवर्मा [1\*] यस्मात्प्रभ्रत्यलमवर्द्धत<sup>8</sup> धर्मकर्म देवद्विजन्मविषयं घटिकञ्च<sup>9</sup> दातुः<sup>10</sup> ॥ [२३\*]

इच्छा-

Plate Vb.

- [57.] <sup>11</sup> धेयसकलावनिपाललोकः<sup>12</sup> [1\*] पश्चाद्भूव परमेश्वरपोतवर्मा [1\*] भूति<sup>13</sup> परां वहति  
[58.] भूतपतिवृष[1]को<sup>14</sup> स्वद्वागकेतुरचलस्थितिरद्भुतो यः ॥ [२४\*] देवब्राह्मण[स]त्कृतात्मविज[1]वो  
[59.] यः<sup>15</sup> क्षत्रचूळामणिचतुर्वैद्यमवीवीधन्<sup>16</sup> स्वसटिकाम्<sup>17</sup> भूदेवताभक्तितः [1\*] [स]म्प्राप्ते<sup>18</sup> नरसि-  
[60.] ह[त]ा स्ववपुषा नाम्ना च<sup>19</sup> दिग्ब्यापिना जातः<sup>20</sup> श्रीपरमेश्वरस्य सकलस्यांगावर्त[1]रस्ततः  
[॥ २५\*]

- [61.] एता धनानि दैतानि<sup>21</sup> यशोधनानि जेता कलेर्विलसितानि बभूव तस्मात् [1\*] नेता नयस्य घ-<sup>19</sup>  
[62.] षणाधिकृतस्य मार्ग<sup>20</sup> पाता जगति<sup>21</sup> परमेश्वरपोतवर्मा [॥ २६\*] तस्य प्रशास्ति पदमृद्धिमदा  
समुद्र[1\*]-

- [63.] दाज्ञाबलेन जितशत्रु दृतः प्रजाभिः [1\*] मान्यो नयेन मनु तं प्रति<sup>22</sup> नन्दिवर्मा विस्ती-  
र्णपल्लव[कु]-

Plate VIa.

- [64.] लार्णवपूर्णचन्द्रः<sup>23</sup> ॥ [२७\*] षष्ठः<sup>24</sup> श्रीसिंहविष्णोरनु पतिरनुजः प्राभवद्वीमवर्मा देवः<sup>25</sup>

श्रीबुद्धव-

- [65.] र्मा बुधजनमहितः पञ्चमः पल्लवेन्द्रः [1\*] तुर्य्यश्चादित्यवर्मा तुलितकुलिशभृद्यस्य गोविन्द-  
[66.] वर्मा तार्त्तियीको<sup>26</sup> द्वितीयः क्षितिभृद[सु]भृतां श्रीहिरण्यशरण्यः ॥ [२८\*] संग्रामे विजयः

कलाप-

- [67.] रिचये कर्णसुतः कार्मुके रामो वारणतन्त्रवाद्यविषये वत्सेश्वरः<sup>27</sup> श्रीधरः [1\*] कामो

<sup>1</sup> Read सिंहविष्णुविजिष्णुः.

<sup>2</sup> Read मलयमथ कळत्रं मालवं चोळ.

<sup>3</sup> Read निजभुजबलनृत्तन्.

<sup>4</sup> Read यः.

<sup>5</sup> Read शत्रु.

<sup>6</sup> Read विळम्बित.

<sup>7</sup> Read जयी.

<sup>8</sup> Read दण्डचण्डाली.

<sup>9</sup> Read त्प्रभृत्य.

<sup>10</sup> Read घटिका च.

<sup>11</sup> Read भूति.

<sup>12</sup> The *l* of धेय appears to be corrected from वि; read विधेय.

<sup>13</sup> The engraver appears to have altered षांको into षांकः; read षाङ्कः स्वद्वाङ्क.

<sup>14</sup> Read मणिश्चातुर्वैद्यमवीविशत्.

<sup>15</sup> Read स्ववशगां?

<sup>16</sup> Read संग्रामो नरसिंहतां.

<sup>17</sup> The syllable दि is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

<sup>18</sup> Read दयितानि.

<sup>19</sup> Read नयस्य घि.

<sup>20</sup> Read मार्ग.

<sup>21</sup> Read जगन्ति.

<sup>22</sup> Read ननु संग्रामे.

<sup>23</sup> Read तार्त्तियीको.

- [68.] वामविलोचनासु कवितावद्धे<sup>1</sup> स [आ]द्यः कविस्तन्वावापविधौ<sup>2</sup> स्वयन्नयभरो धर्मः प्रजा-  
 [69.] रजने ॥ [२९\*] स्वामी नः पल्लवानां कुलभरणपटुस्ताविकस्सर्वभौमो द्रव्यो<sup>3</sup> व्यायामविद्या-  
 [70.] विनयगुणगुरुर्वृद्धेते सार्द्धम्रद्धया<sup>4</sup> [1\*] हैरण्यो भीमवर्ग्यो हरिचरणपरशुर्द्धमात्रन्ववा<sup>5</sup>

## Plate VIIb.

- [71.] यो लक्ष्म्यो रोहिणीजः[\*] <sup>6</sup>[स्वल]अमुचरितो नन्दिवर्मा नरेन्द्रः ॥ [३०\*] तेन राजाधिराज-  
 परमे-  
 [72.] श्व[रेण] परमेश्वरपोतराजपदप्रशास[न]परेण<sup>7</sup> परमपदविषक्तव्यापृतोन्निद्रचे-  
 [73.] त[सा] परमेष्विपदपंकरुहयुगळविगळितधूळिधूसरशिरसा <sup>8</sup>बुवरस्कृतदेवव्र[1]-  
 [74.] ह्यनपूजनासनेन तिरस्कृतकलिकालकलिकापिठनाव्यसनेन<sup>9</sup> विवर्द्धमानप्रता-  
 [75.] पानलपरिशोषितामित्रमण्डलेन विवर्द्धमानानुरागरसपरितोषितमित्रमण्डले-  
 [76.] न [स]कलभुवनसाम्राज्यदीक्षा[द]क्षदक्षिणकरेण सर्वोर्वीध्रन्मकुटमाणिक्यकोणशाण-<sup>10</sup>  
 [77.] ममृणितचरणयुगळेन पल्लवकुलनन्दनवनलक्ष्मीलतालकितवेष्टनकल्पवृक्षे-

## Plate VIIa.

- [78.] ण क्षत्रियमल्लेन पल्लवमल्लेन वप्पभट्टारकपादानुद्धयानवर्द्धमानमहिम्ना  
 [79.] नन्दिवर्म्मनाम्ना महागुणसलिलनिधिसलिल[स]म्बर्द्धनसोमराजेन<sup>11</sup> महाराजेन सा-  
 [80.] भ्राज्य[संवत्स]रे<sup>12</sup> द्वाविशे [व]र्त्तमाने छन्दःपारावारपा[र]गाय स्वरसमधुरसाम[ग]ाय छन्दःकल्प-  
 [81.] व्याकरणज्योतिषनिरुक्तशिक्षाच्छन्दोविचतिषडंगसंशितस्वाद्धयायाद्धचय-<sup>13</sup>  
 [82.] नाय<sup>14</sup> पदधमवाक्चयधर्मवस्तधर्मवित्ताय<sup>15</sup> श्रुतिस्मृतिरसायनपानाय कर्मकाण्डज्ञा-  
 [83.] नकाण्डपण्डिताय लोकयुक्तिकलारकोशलापेशलाय<sup>16</sup> काव्यनाटकाख्यायके<sup>17</sup>  
 [84.] तिहासपुराणपरिणताय किम्बहुना सर्वज्ञानविज्ञानतिष्णाताय<sup>18</sup> सर्वकर्मनुष्ठाननिष्ठि-

## Plate VIIb.

- [85.] ताय सुवृत्ताय भुवनभवनदीपाय मानाभिजन(1)सुजनाय निराकृतसमस्ततमस्तया<sup>19</sup> म-  
 [86.] द्धचमलोकैकमित्राय लोकमित्रेण सर्वगु[ण]\*सारसन्दोहसागरगम्भीरेण श्रीम-  
 [87.] ता ह्रीमता वपुष्मतायुष्मता परुषेतरभाषेण पुरुषविशेषेण ब्रह्मस्पति-<sup>20</sup>  
 [88.] नेव दिवस्पतेर्भुवस्पतेर्जननयनद्वयनन्दिनो नन्दिनः पल्लवपतेन्निस-<sup>21</sup>  
 [89.] श्शनीतिविनीतेन विद्वन्मुख्येन मुख्यमन्त्रिण[1\*] धीरेण वीरेण ब्रह्मक्षत्रमर्थि<sup>22</sup> श्रीयमवि-

<sup>1</sup> Read 'बन्धे'.<sup>2</sup> Read 'स्तन्वालाप'.<sup>3</sup> Read 'भव्यो'.<sup>4</sup> Read 'मृद्धया'.<sup>5</sup> Read 'परः शुद्ध'.<sup>6</sup> Read 'सुलभ'.<sup>7</sup> राज is corrected from वर्म्म by the engraver.<sup>8</sup> Read 'पुरस्कृत'.<sup>9</sup> Read 'कलिकालकालिकापिठनव्यसनेन ?<sup>10</sup> Read 'भ्रन्मकुटमाणिक्य'.<sup>11</sup> Read 'संवर्द्धन'.<sup>12</sup> The word संवत्सरे is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.<sup>13</sup> Read 'छन्दोविचिति'.<sup>14</sup> Read 'पदधर्म'.<sup>15</sup> Read 'वस्तुधर्मविदे'.<sup>16</sup> Read 'कलाकौशलपेशलाय'.<sup>17</sup> Read 'ख्यायिके'.<sup>18</sup> Read 'निष्णाताय'.<sup>19</sup> Read 'समस्त'.<sup>20</sup> Read 'बृहस्पति'.<sup>21</sup> Read 'पतेन्निसर्गैनीति'.<sup>22</sup> Read 'मर्थी श्रिय'.

vb.

58 கவயங்குலா கனியாலொங்கு பஞ்சு பூந்துகயா லுங்குலா கனதுங்கியா கடுக  
 60 குக புகித்து அங்கு அபுநகது இலங்கி இலங்குலா கனதுங்கியா கடுக  
 62 குக புகித்து அங்கு அபுநகது இலங்கி இலங்குலா கனதுங்கியா கடுக

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*via.*

[illegible]

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- [90.] कलामविचलाश्च श्रीनन्दिपोतर[ज](न)<sup>1</sup>भक्ति(सम)माचन्द्रमस्तारकम्बिभ्राणेन वि[भ्र]॥  
 [91.] णेन कुलं कुलज्येष्ठेन ज्येष्ठपुत्रेण ब्रह्मश्रीराजेन शीलतस्साक्षात्सोम-

## Plate VIIla.

- [92.] राजेन तथैव<sup>2</sup> सर्वगुणज्येष्ठेन<sup>3</sup> ज्येष्ठेन पोत्रेण पुत्रिणाम्पोत्रिणाश्च<sup>4</sup> धुरमा-  
 [93.] रोपिताय सुजन्मपुण्याय द्विजन्मगण्याय<sup>5</sup> ब्रह्मवेदिने ज्येष्ठपादसोमयाजिने छ-  
 [94.] न्द[श्छ]न्दानुवर्त्तनाय छन्दोगसूत्राय भरद्वाजपेयादिकृतगोत्राय भरद्वाजगोत्राय  
 [95.] तोण्डाकराष्ट्रब्रह्मलोकायमानपूनीयवास्तव्याय दोषदरिद्राय वेषविशिष्टा-  
 [96.] यैकपुरुषाय द्विलोकचिन्तनोय<sup>7</sup> त्रिवर्गसाधकाय चतुर्वेदाय पञ्चमहा[भू]तपरा-  
 [97.] र्थाय षडंगाय सप्तसप्तिप्र[ति]माय सुगुणाय सुब्राह्मणाय स्वयमेव प्रसादा-  
 [98.] दुन्दिवनकोष्ठके तस्मिन्नेव राष्ट्रे [I\*] ग्राम्पल्यूर<sup>8</sup> [I\*] दक्षिणश्च स एव [I\*] प्रत्यङ् म-  
 णत्पाकः को-

## Plate VIIlb.

- [99.] क्लिपाकश्च<sup>9</sup> [I\*] उदङ् वेळिमानझूर [I\*] एतदवधिचतुष्टयान्तम्भूतः<sup>10</sup> कोटुकोक्किरिति  
 प्रथमनामा ब्रह्मदे-  
 [100.] यिभाव<sup>11</sup> एकधीरमं[ग]लमिति चरमनाम्ना ग्रामस्सामान्यनिवर्त्तनद्वयमर्थ्यादया निरस्तपुरा-  
 [101.] <sup>12</sup>त[न]देवदानब्रह्म[दे]यन्निरस्तकु[टु\*]म्बि सर्वपरिहाराम्यन्तरीकरणेन दूरसरितो वेगवत्याश्च तिर-<sup>13</sup>  
 [102.] लयत[टा]काच्च यथोपपादं रुद्धा च<sup>14</sup> उदक[भो]गो ग्रहं<sup>15</sup> क्षेत्रमारामो निष्कुटश्च<sup>16</sup>  
 [103.] त्येतदभ्यन्तरं सर्वो ब्रह्मदेयन्दत्त इति विज्ञप्तिर्ब्रह्मयुवराजस्य [II\*] आज्ञप्तिर्गोरशर्मा<sup>17</sup> [II\*]  
 स्वस्ति  
 [104.] सिद्धिरस्तु(:) [II\*] अकृत्रिमस्त्रयिविधिक्रमकृतुप्रवर्त्तिकः<sup>18</sup> [I\*] समस्तशास्त्रतत्त्ववित्प्रशंसि[कृत\*]  
 त्रिविक्रमः ॥ [३१\*] को-  
 [105.] <sup>19</sup>कोवे<sup>19</sup> याण्डिकुरुपत्तिरण्डावत्तु [I\*] ஊற்றுக்காட்டுக்கொட்டத்து காட்டாரு-  
 [ங்\*]காண்க [II\*] தக்காட்டுக்கொ-

## Plate IXa.

- [106.] கொள்ளி முன்பெற்றாரை மாற்றி ஸ்ரீஹனுவராசன்<sup>20</sup> விண்ணப்பத்தால் கொ-  
 ஸ்தி-  
 [107.] ணத்தியாக தெவதானப்பிரமதெ[ய\*]ம் நீக்கிக்குடி நீக்கிச்சாமாசிய இரண்டபட்டிப்ப-

<sup>1</sup> The letter न has been already cancelled in the original by placing a horizontal stroke above it.  
<sup>2</sup> Read तथैव.  
<sup>3</sup> Read ज्येष्ठेन.  
<sup>4</sup> Read पौत्रेण.  
<sup>5</sup> Read णां पौत्रिणां च.  
<sup>6</sup> Read द्विजन्माप्रगण्याय.  
<sup>7</sup> Read चिन्तनाय त्रिवर्ग.  
<sup>8</sup> Read प्राङ् पालैयूर.  
<sup>9</sup> Read पाक्ष्य.  
<sup>10</sup> Read 'न्तर्भूतः कोटु'.  
<sup>11</sup> Read 'यिभावादेक'. The ए of एक is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.  
<sup>12</sup> The न of दान is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.  
<sup>13</sup> Read तीर.  
<sup>14</sup> Read 'नयि' and 'वर्तकः'.  
<sup>15</sup> Read 'ग्रहं'.  
<sup>16</sup> Read 'क्षेत्रमारामो'.  
<sup>17</sup> Read 'गोरशर्मा'.  
<sup>18</sup> Read 'चोदक'.  
<sup>19</sup> Read 'कोवे'.  
<sup>20</sup> Read 'स्वरासन्'.



- [108.] டியால் லாரஜாஜமோதூரய மமோமலஸூதூரய வகுதிவாஸூதூரய செட்டிமெற்க-  
டெட்ட[ர\*]-  
[109.] ஜீக்குப்பிரமதெய[ம][ர\*]கப்பணித்தருளி விடுத்த[த]த்திருமுகம் கண்டு நாட்டொம் நா-  
[110.] ட்டெ வியவன் சொல்லிய எல்லெ<sup>1</sup> பொயி படாகை வலஞ்செயிது கல்லுங்கண்ணியு-<sup>2</sup>  
[111.] க்நாட்டிக்கொடுத்ததற்கெல்லெ<sup>3</sup> [r\*] கீழ்பால்எ[ல்]லெ<sup>4</sup> பாலெய்யொல்லெஇன் மெற்-  
தும் [r\*]  
[112.] தென்பாலெல்லெ<sup>5</sup> பாலெய்யொ[ல்\*]லெயின் வடக்கும் [r\*] மெல்பாலெல்லெ<sup>6</sup> மண-  
ற்பா[க்க\*]த்தெல்-

## Plate IXb.

- [113.] லெயின்னும்<sup>7</sup> கொள்ளிபா[க்க\*]த்தெல்லெயின்<sup>7</sup> கிழக்கும் [r\*] வடபாலெல்லெ<sup>8</sup>  
லெளிமான-  
[114.] <sup>9</sup> லனாொல்லெயின்[டு]மற்கும் [r\*] இங்காற்பெொல்லெயுள்ளும்<sup>10</sup> ஆகப்ப[ட்ட]ட நீர்நில-  
[115.] [னும்] புன்செயியும் உடும்ப[ர]ாடி ஆமை தவழ்வதெ[ல்]லாம் செயாற்றாஅம்  
வெ[ஃ]கா-  
[116.] வினாலும் தீராயனெரிய[ர]லு[ந்]நீ[ர\*](யி)ந்[த] வ[ழி] ஆற்றுக்காலும் வெள்[ளக்கா]-  
[117.] லும் தொண்டிக்கொண்ணெண்ணப்[பெறுவாரச]ாகவு[ம்] [r\*] [இ]க்கால்களுக்கு கொல்-  
கலமும்  
[118.] புழுதிபாடும் பெறுவதாகவும் [r\*] இக்க[ர]ல்களில் கூடெ<sup>11</sup> [இறெ]த்துந்ரும[ங்]க-  
மத்தும் [கு]த்[றெ]-  
[119.] த்தம் பண்ணியும் கொண்ணெண்டார் கொக்கொள்ளும் தண்டப்படுவாகவும் [r\*]  
<sup>12</sup> ம[னெ]யும்]

## Plate Xa.

- [120.] ம[னை\*]ப்ப[ட]புட்பும் பிறவும் இவரும் இவர் வழிக்கண்ணாரும் மாடமும் மாளிகை-  
யும் சூ[ட்டொ] . .<sup>13</sup>  
[121.] ல் [எ]டுத்தெ[டு]துக்கொண்டிருக்கப்பெ[று]வாராகவு[ம்] [r\*] [இ]வ்வு[ள்]ளி[ட்ட]  
வலு[பரிசாரமுள்]ளா[கப்]-  
[122.] பணித்தெம் [r\*] இவ்வூர் பெற்ற பரிசார[ம்] செக்கு[ம்] தறியும் உ[ல்லியக்]-  
[கூ]வியும் பிராமண[ரா]-  
[123.] சக்காணமும் செக்கொடியக்கா[ண]மும் ச[ல்]லா[ல்]க்காணமும் கண்ணிட்டுக்காண-  
[124.] [மு]ம் கதிர்க்காணமும் விசக்காணமு[ம்] குசக்காணமும் ஆரிகொழியும்<sup>14</sup> நெயி-  
விலெயு[ம்]  
[125.] புட்டக்கெய்யும்<sup>15</sup> பட்டிகைக்காணமும் இராம[யியும்]<sup>16</sup> நாயாடிகளும் தூதுவரும்  
கணிகா[ர]-  
[126.] த்திகளும் பண்ணுப்பாலெப்பாரும் புதுக்குதிரை[ர]க்குற்றதுவெயியும் புல்லும் (இ)

## Plate Xb.

- [127.] இரு[னை\*]யும்<sup>17</sup> நல்லாவும் நல்லெருதும் இராமயியும்<sup>18</sup> நாட்டுவகை இராமயியும்<sup>18</sup>  
படாக்கழியும் கைய[ர]-

<sup>1</sup> Read எல்லெ.<sup>2</sup> Read கள்ளியு.<sup>3</sup> Read லெ.<sup>4</sup> Read லெ பாலெய்யொல்லெயின்.<sup>5</sup> Read லெ பாலெய்யொல்லெயின்.<sup>6</sup> Read லெ.<sup>7</sup> Read லெயின்னும்.<sup>8</sup> Read லெ.<sup>9</sup> Read ல்லாொல்லெயின்.<sup>10</sup> Read லெயுள்ளும்.<sup>11</sup> Read கூடை இறை.<sup>12</sup> Read மனை.<sup>13</sup> The large Leyden grant (L 313) reads சுட்டொட்டால்.<sup>14</sup> Read நெய்விலை.<sup>15</sup> Read விவையு.<sup>16</sup> Read இருமையு.<sup>17</sup> This word is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.<sup>18</sup> Read இருமையு.

xv.

114  
 116  
 118

xv.

120  
 122  
 124  
 126

xv.

128  
 130  
 132

xi.

134  
 136  
 138



- [128.] [ஞ]ம் நெடுமபுறையும்<sup>1</sup> பனம்பா(க்)கும் இருமயியும்<sup>2</sup> காணத்தன் டமுத் அநி-  
காணத்த-  
[129.] ண்டமும் பத்தூர்ச்சாற்றும் உழையவயப்பள்ளிவத்துவும் இரு[ை\*]மயும்<sup>3</sup> குவ-  
ளெகெவ-  
[130.] ரி[யு\*]ங்கு[வெ]ளக்காணமும்<sup>3</sup> கமுகும் தெங்கும் உள்ளிட்ட பல்லுருவில்<sup>4</sup> பவய-  
மரமு-  
[131.] ம் இட்டன கால்கொ[ட்டி]ருமயியும்<sup>5</sup> கொடினமுத[ல்]படி[ய]ரல் . இருது  
இவர் தாமெ உண்-  
[132.] ணப்பெறுவாராகவும் [||\*] <sup>6</sup>கிலெக்கனத்தாரும் அதிகாரரும் [வா]ழிக்கெட்பாரும்  
உள்ளி-  
[133.] ருந்து பரதத்தி டெ[சு]ன்றது [||\*] மூமிதானாபரந்நானந் பூதந்ந பவி[ப்ய]நி [||\*] தசீவ  
ஹ்ரணாப[ர]-

## Plate XI.

- [134.] पन्न भूतन्न भविष्यति ॥ [३२\*] बहुभिर्वसुद्धा<sup>7</sup> दत्ता बहुमिश्रानुपालिता [||\*] यस्य यस्य  
यथा  
[135.] भूमितस्य<sup>8</sup> तस्य तथा फलम् ॥ [३३\*] <sup>9</sup>स्वतत्ताम्परदत्तां वा यो हरेतु<sup>10</sup> वसुन्वराम्  
[||\*] षष्टि<sup>11</sup> वर्ष-  
[136.] सहस्राणि विष्टायाञ्जायते किमि[:\*] ॥ [३४\*] स्वस्ति श्रीपरमेश्वरमहाकाष्ठकारिणा<sup>12</sup> लिखित-  
[137.] म् [||\*] इ[व]न् பெறும[ெ]னயும்<sup>13</sup> மனெப்படப்பும் இரண்டு பட்டி நிலனும்  
[||\*] स्वस्ति  
[138.] सिद्धिरस्तु नमः ॥ ० ॥—

## TRANSLATION.

Hail ! (*Verse 1.*) Victorious is the supreme Brahman, which is the cause of the production, stability and destruction of the three worlds ; which is true, without end (*and*) without beginning ; which consists of knowledge (*alone*) ; which is *one* ; (*and*) which is the abode of immortality !

(2.) May that blessed Trivikrama (Vishnu) grant you prosperity, who, at the sacrifice of Bali, deceitfully asked (*only*) for three steps (*of land*), but suddenly expanded (*and*) strode thrice, (*thereby*) appropriating the world !

(3.) May Hara (Śiva), the destroyer of Pura, increase your happiness, who bears the moon on his crest, who wears a serpent on his shoulder, who holds Bhavānti on his left, who bears affection to his worshipper, who bears Gaṅgā on his head, who wears ashes<sup>14</sup> on his body, who bears poison on his neck, who wears a braid in his hair, (*and*) who holds a spear in his hand !

(4.) May Trivikrama and Hara protect you, whose distinct (*but*) united bodies (*respectively*) bear on the neck the supreme splendour of two ornaments,— the *kaustubha* (jewel)

<sup>1</sup> Read புறையும்.<sup>4</sup> Read பழய.<sup>7</sup> Read °சுபா.<sup>10</sup> Read हरेत.<sup>13</sup> Read மனையும் மனை.<sup>2</sup> Read இருமையும.<sup>5</sup> Read ருமையும.<sup>8</sup> Read மூமித்தச்ய.<sup>11</sup> Read षष्टि.<sup>14</sup> *Dhūli* seems to be used in the sense of *bhūti*.<sup>3</sup> Read குவளை.<sup>6</sup> Read தீவ.<sup>9</sup> Read स्वदत्तां पर°.<sup>12</sup> Read °कोष्ठागारिणा.

and the black (*poison*),<sup>1</sup> hold a discus and a spear<sup>2</sup> for the destruction of the Daityas, are of black and white colour, (*and*) thrill with joy at the expansion (*of the eyes*) of Śrī and Gaurī, (*which emit*) coquettish glances (*resembling*) arrows !

(5.) May Padmā (Lakshmi) regard you with fondness, who is seated on a lotus ; whose pair of lotus hands is resplendent with a lotus ; (*and*) whose excellent bath (*is poured from*) golden jars which are held by the trunks of (*two*) female elephants !

(6.) May that blessed Āryā (Pārvatī), the sister of Viṣṇu, instantly remove dire adversity,—whom Cupid does not approach, out of fear, it seems, because he has observed the (*third*) eye on (*her*) forehead (*and therefore takes her*) for Īśvara !

(7.) May Vināyaka (Gaṇeśa) grant you freedom from obstacles, who is as white as the Kailāsa (*mountain*), whose girdle consists of a huge serpent, who has the face of an elephant, whose ears are large, who has a single big tusk, (*and*) whose eyes are (*half closed as if he were*) under the influence of rut !

(8.) May the race of the glorious Pallavas be protected for a long time by the supreme lords, those twofold<sup>3</sup> gods whom (they, *viz.*, the Pallavas) have worshipped with traditional devotion,—(*viz.*) the gods in heaven who timely reward gifts, sacrifices and austerities, (*and*) the gods on earth<sup>4</sup> who are engaged in the six duties, whose blessings are true, (*and*) who practise self-control !

(9.) The earth, surrounded by the rolling ocean, is conquered by the lord of men, who is the son of Hiraṇya (*and*) the lord of prosperity, whose crest is the bull, (*and*) the elephants of whose army ward off enemies.<sup>5</sup>

Hail ! Adoration to Śrī ! (10.) First, from the lotus which rose from the navel of Viṣṇu, was born the Creator, whose origin is the (*supreme*) Brahman ; who is self-existent ; who fully knows the meaning of the sacred texts ; (*and*) who has performed the creation of the whole world.

(11.) From him was born at the sacrifice a son of the mind alone,<sup>6</sup> Āṅgiras, who fully carried out his promises ; who was more brilliant than fire ; who, being sinless, put an end to sin ; who, being the chief of seers, obtained a place among the Seven Seers ; who reached (*the highest degree of*) austerities that can be desired ; (*and*) who was the best axe for cutting the tree of ignorance.

(12.) From this Āṅgiras (*came* Brihaspati), who was an ocean of speeches (*and*) the father of politics ; whom (Indra) the lord of the gods<sup>7</sup> (*and*) elder brother of Tridhāman

<sup>1</sup> The word *kālikā*, 'blackness,' refers to the *kālakūṭa* poison.

<sup>2</sup> According to Dr. Gundert's *Malayālam Dictionary*, *paṭṭasa* is another form of the Sanskrit *paṭṭisa*, the Tamil forms of which are *paṭṭayam* or *paṭṭaiyam*.

<sup>3</sup> The plural *dvitayā* is used in the same sense in the *Raghuvamśa*, viii. 89, as quoted in Böhtlingk and Roth's *Sanskrit-Wörterbuch*, s.v. *dritaya*:—*दुमसानुमतां किमन्तरं यदि वायौ द्वितयेपि ते चलाः*. Mallinātha explains *द्वितयेपि* by *द्विप्रकारा अपि*.

<sup>4</sup> *I.e.*, the Brāhmaṇas (*bṛhaddēva*).

<sup>5</sup> This verse refers, without mentioning the name itself, to king Nandivarman, whose father was Hiraṇya ; see verses 28 and 30. The epithets which the king receives in the first half of the verse, are at the same time surnames of Brahmā, Viṣṇu and Śiva, and thus hint a comparison of the king to each of these three gods. As the *Sāhityadarpaṇa* (pp. 103 and 107 of the Calcutta edition) expresses it, 'the ornament of simile is suggested' (*उपमालंकारो व्यंग्यः*) ; in another place (p. 109) the term *upamā-dhvani*, 'suggestion of a simile,' is used for this figure.

<sup>6</sup> Compare Vol. I, No. 24, verse 2, where Āṅgiras is called the son of the mind of Brahmā.

<sup>7</sup> *Sukṛti* appears to be used for *sumanas*, 'a god.'

(Vishṇu), made his preceptor (*guru*); (*and*) relying on the power of whose intellect, the celestial women enjoy at ease amorous pleasures, without thinking of the rising and setting of the sun.

(13.) From him was born the fortunate (*and*) modest Śaṁyu, who destroyed sin (*and*) resembled the sun in brilliancy. When Fire had disappeared, (*he*) became the fire of the gods and performed even the action of fire through his own power.

(14.) His son was a sage called Bharadvāja, who became the founder of the race (*gōtra*) of the glorious Pallavas by the power of (*his*) virtues, (*and*) who mastered the three Vēdas, which resemble mountains, by (*his*) austerities.

(15.) From him came Drōṇa, the preceptor<sup>1</sup> of the Kurus, who was produced from the semen<sup>2</sup> (*of* Bharadvāja) in a pitcher called *drōṇa*; whose victorious banner was an altar painted on the skin of a black-buck; (*and*) who completely mastered (*the four* <sup>of</sup> *of*) the science of archery,<sup>3</sup> which resemble the four oceans.

(16.) From him came the sage Aśvatthāman, who was an incarnation of (Śiva) the enemy of Cupid; who deserved the confidence of the inhabitants of the world; (*and*) at the rising of whose anger, Kṛishṇa, Arjuna and Bhīma became terrified (*and*) threw down (*their*) weapons without any opposition.

(17.) The glorious Pallava, (*during whose rule*) the earth was untouched (*even*) by the smallest calamity,<sup>4</sup> was suddenly born to him on a litter of sprouts (*pollards*)<sup>5</sup> by (*the nymph*) Mēnakā,<sup>6</sup> that had been sent to him by Śakra (Indra), who was afraid of (*losing*) his position (*on account of the sage's austerities*).

(18.) Though born from a race of Brāhmanas, he possessed in the highest degree the valour of the Kshatriyas, which was inherent in him. Does not the thunderbolt possess by nature the quality of burning, though it springs from the cloud?

(19.) From him was produced Aśōkavarman, who removed the distress of suppliant kings, (*but*) who distressed those who faced (*him*) in battle, (*and*) who, though bright as the moon, possessed a spotless fame (*while the moon has a spot*).

(Line 34.) From him descended the powerful, spotless race of the Pallavas, which resembled a partial incarnation of Vishṇu, as it displayed unbroken courage in conquering the circle of the world with all its parts, (*and*) as it enforced the special rules of all castes and orders, and which resembled the descent of the Gangā (*on earth*), as it purified the whole world.

(Line 37.) All (*the kings*) sprung from this (*race*) possessed power that was everywhere irresistible, large armies, pure descent, birth from a lotus,<sup>7</sup> (*and*) great piety, (*and* <sup>the</sup> *who*) resembled Kumāra, whose spear is everywhere irresistible, (*who is also called*) Mahāśana, who is the son of Fire, who invented (*the array of the army in the form of*) a lotus,

<sup>1</sup> This meaning of *druhiṇa* is not found in the dictionaries. In Vol. I, No. 24, verse 3, the corresponding word is *guru*.

<sup>2</sup> The dictionaries do not contain this meaning of *ambuja*.

<sup>3</sup> *Bhāṣṭra-vēda* is synonymous with *dharmur-vēda*.

<sup>4</sup> The same play on *Pallava* and *āpal-lava* occurs in the Kūram plates (line 11). The Udayēndiram plates (ll. 7 and 11) have *vipal-lava* instead of *āpal-lava*.

<sup>5</sup> The same popular etymology of the name Pallava is alluded to in Vol. I, No. 32, verse 8.

<sup>6</sup> According to Vol. I, No. 32, verse 5, the mother of Pallava was the nymph Madanī.

<sup>7</sup> See verse 10.

(and who is also called) Subrahmanya. The great fierceness,— that resembled fire,— of the power of their arms dried up,—like the water of the ocean,—the irresistible valour of all enemies. The sparkling moonshine of their spotless fame removed the impurity of all the sins of the Kali age. Their extremely noble conduct and constant prosperity increased the affection of the crowd of their friends.<sup>1</sup> The beauty of their forms became the snare, in which,—like deer,—the hearts of young women (*were caught*). Their fame, like the fragrance of sandal trees, was pervading the southern region. The shadow of their (*royal parasol*) could not be crossed by the power of other (*kings*), just as the beauty of the celestial trees cannot be surpassed by the splendour of other (*trees*). They were full of splendour and kind to others, (*and therefore*) resembled the sun whose rays are beneficial to men. They experienced an increase (*āgama*) of the affection (*pratyaya*) of (*their*) subjects (*prakṛiti*), and possessed blameless riches (*vriddhi*) and virtues (*guna*), (*and therefore*) resembled the science of grammar, in which crude forms (*prakṛiti*), affixes (*pratyaya*) and augments (*āgama*) are treated, (*but*) in which (*the rules on*) *guṇa* and *vriddhi* are (*not*) without exceptions (*apavāda*).<sup>2</sup> They gave delight (*nandana*), but were without enemies (*apa-ari-jāta*); while the Nandana (*garden*) contains the *pārijāta* (tree). Though full of learning (*ghanāgama*), they were not dull (*jaḍa*); while the rainy season (*ghanāgama*) brings water (*jala*). As Indra the heaven, (*these*) lords of the earth enjoyed the whole earth, which is bounded by the Chakravāla mountain (*and*) adorned by the seven continents and seven oceans.

(Line 45.) Among these have passed away in bygone times [S] kandavarman, Kal[i]ndavarman, Kāṇagōpa, Viṣṇugōpa, Virakā[r]cha, Virasimha, Simhavarman, Viṣṇusimha and other kings, who won great battles by (*a knowledge of*) the science of all weapons, whose valour was immeasurable, who had received by inheritance (*the practice of*) meritorious acts, who destroyed (*the sins of*) the Kali (*age*), whose minds were learned, whose bodies bore auspicious marks, who preserved (*their*) fame (*free from blemishes*), whose shoulders were fit to bear the whole earth, who were (*evil*) comets to (*their*) enemies, who conferred honours on (*their*) friends, (*and*) who were the barriers of all good conduct.

(Verse 20.) Thereafter came Simha[viṣṇu], the lion of the earth (*Avanisimha*), who was engaged in the destruction of enemies, (*and*) who vanquished the Malaya, Kaṭabhra, Mālava, Chōla and Pāṇḍya (*kings*), the Simhaḷa (*king*) who was proud of the strength of his arms, and the Kēraḷas.

(21.) Then the earth was ruled by a king called Mahēndravarman, whose glory resembled that of Mahēndra, whose commands were respected (*by all*), (*and*) who annihilated (*his*) chief enemies at Puḷḷalūra.

(22.) From him was born the victorious hero Narasimhavarman, who surpassed the glory of the valour of Rāma by (*his*) conquest of Lāṅkā, who was a comet (*that foreboded*) destruction to the crowd of proud enemies, (*and*) who imitated the pitcher-born (Agastya) by (*his*) conquest of Vātāpi.<sup>3</sup>

<sup>1</sup> This sentence has a second meaning, which refers to the sun (*mītra*), but which it is useless to reproduce in the translation.

<sup>2</sup> A similar *śloka* occurs in the description of the Valabhi king Dhruvasēna II.; *Ep. Ind.*, Vol. I, p. 91, note 28. See also *Śiṣupālavadha*, xix. 75; *Sāhityadarpṇa*, paragraph 586; and Mr. S. P. Pandit's Preface to his edition of the *Raghuramāṇa*, p. 45, note 1.

<sup>3</sup> The same comparison occurs in the description of the reign of Narasimhavarman I. in the Kāram plates (line 17) and in the Udayēndiram plates (l. 14).

(23.) From him was born Mahêndravarman, whose long arms were fierce thunderbolts to the crowd of enemies, (and) beginning with whom, meritorious acts for the benefit of temples and Brâhmanas and (the use of) the vessel of the donor<sup>1</sup> have highly increased.

(24.) Then came Paramêśvarapôtavarman, to whose desires the crowd of all kings was subject. This wonderful (king) possessed high prosperity (*bhūti*), was the lord of men (*bhūta*), had a bull for (his) crest (and) a club on (his) banner, (and) his immovable firmness, [thus resembling Śiva, who wears sacred ashes (*bhūti*), is the lord of goblins (*Bhūta*), has a bull for his emblem and a club on his banner, and resides on the mountain].<sup>2</sup>

(25.) From him was born a complete incarnation of the blessed Paramêśvara, who equalled Narasimha both by (the strength of) his body and by (his) name (Narasimhavarman) that spread over the world. This crest-jewel of the Kshatriyas bestowed his wealth on temples and Brâhmanas (and) devoutly caused the goddess of the earth, who was in his possession, to be enjoyed by those familiar with the four Vêdas.<sup>3</sup>

(26.) From him came Paramêśvarapôtavarman, who obtained desired treasures, (*viz.*) treasures of fame; who conquered the coquettish ways of the Kali (age); who led the way of policy, which had been prescribed by Dhishana (Bṛhaspati); (and) who protected the worlds.

(27.) At present his prosperous kingdom, in which enemies are subdued by the power of (mere) commands, is ruled as far as the ocean by Nandivarman, who was chosen by the subjects, who is worthy of honour on account of (his) wisdom, (and) who is the full-moon of the race of the Pallavas, which is as extensive as the ocean.

(28.) His sixth (ancestor) was the lord Bhîmavarman, who was the younger brother of, (and reigned) after, the glorious Simhavishnu; the fifth Pallava ruler (was) the glorious king Buddhavarman, praised by wise men; the fourth (was) Âṇḍavarman, who resembled (Indra) the bearer of the thunderbolt; the third (was) Gôvindavarman; (and) the second lord of the earth (was) the glorious Hiranya, the refuge of men.

(29.) This Śrîdhara<sup>4</sup> resembles Vijaya (Arjuna) in battle, Karpisuta<sup>5</sup> in acquaintance with the arts, Râma in archery, the king of Vatsa<sup>6</sup> with respect to the science of elephants and to music, Kâma in (the opinion of) women, the first poet (Vâlmiki) in the composition of poetry, the master of policy (Bṛhaspati) himself in suggesting expedients, (and) Dharma (Yudhishtîra) in delighting the subjects.

(30.) Increasing in prosperity is our lord, king Nandivarman, who is able to support the race of the Pallavas; who is a born emperor; who is handsome; who is a master both in the art of gymnastics and in the virtue of modesty; who is the son of Hiranya; who belongs to the branch (*varga*) of Bhîma; who worships the feet of Hari (Vishnu);

<sup>1</sup> *I.e.*, the vessel from which libations of water are poured out at donations. Compare the frontispiece of General Sir A. Cunningham's *Coins of Ancient India*, where such a vessel is figured in the hand of Ananthavijaya.

<sup>2</sup> This is another case of *upamâ-dhvani*; see p. 354, note 5. The comparison with Śiva is based on the name of the king, Paramêśvara, which is at the same time one of the names of Śiva.

<sup>3</sup> *I.e.*, he made grants of land to learned Brâhmanas.

<sup>4</sup> This was evidently a *viruda* of Nandivarman.

<sup>5</sup> According to a quotation of the commentator on the *Kâdambari* (Bombay edition of 1890, p. 477, Karatâ-suta or Karatâka was the author of a treatise on the art of thieving, and was, along with his two friends Vipula and Achala and his minister Śîśa, mentioned in the *Bṛhatkathâ*. He is also referred to in the *Pañjikumâracharita* (Bombay edition of 1883, p. 48).

<sup>6</sup> Compare Vol. I, No. 25, paragraph 29.



who is descended from a pure mother; who bears auspicious marks; who is the son of Rôhini; (and) whose good deeds are numerous.

(Line 71.) While the twenty-second year of (*his*) reign was current, this *Rājādhirāja-paramāvara*, the *Mahārāja* called Nandivarman, who is engaged in ruling the kingdom of Paramēśvarapōtarāja; whose mind is clinging to, engaged in, and restless in (*the desire for*) supreme bliss; whose head is covered with dust that has dropped from the pair of lotus feet of the Lord (*Paramēśhṭhīn*);<sup>1</sup> who worships the gods, the Brāhmanas, and (*others*) who are worthy of respect; who avoids the passions that oppress the people of the Kali age; who dries up (*his*) enemies by the fire of (*his*) growing valour; who refreshes (*his*) friends by the water of (*his*) growing affection; whose right hand is able (*to fulfil*) the vow of ruling the whole world; whose pair of feet is rubbed smooth (*as it serves as*) whetstones to the edges of the rubies in the diadems of all kings; who is gracefully embraced by the fortune of the Pallava race, (*and who therefore resembles*) the celestial tree, which is gracefully entwined by the creeper of the Nandana garden: the wrestler of warriors (*Kshatriyamalla*); the wrestler of the Pallavas (*Pallava-malla*); whose might is increasing in consequence of (*his*) meditations on the feet of the lord, (*his*) father;<sup>2</sup> (*and*) who is a moon that causes to rise the water of the ocean of great virtues,—was himself pleased to give as a *brahmadēya*,<sup>3</sup>—[as requested] by Brahmasīrīrāja,<sup>4</sup> who is a friend of men; who is filled with all virtues, as the ocean with a heap of gems; who is famous (*but*) modest, handsome (*and*) long-lived, of soft speech (*and*) the best of men; who, just as Brihaspati (*is the minister*) of (Indra) the lord of heaven, is the chief minister of the handsome Nandin, the lord of the earth (*and*) chief of the Pallavas; who is refined both by nature and through education;<sup>5</sup> who is the first of the wise, firm (*and*) brave; who possesses the full splendour of the Brāhmaṇa and Kshatriya castes, and a loyalty to the glorious Nandipōtarāja, which does not cease as long as the moon and the stars endure; who supports (*his*) family; who is the chief of (*his*) family; who is an eldest son; who resembles the moon in beauty; who excels in all virtues; (*and*) who is an eldest grandson,—to Jyēṣṭhāpāda-Sōmayājīn, who has mastered the ocean-like Vēdas; who chants the *Sāman* (hymns) which are pleasant on account of their melodies (*rasa*); who has completed the rehearsal and the study of the six auxiliary works, (*viz.*) the ritual of the Vēda, grammar, astronomy, etymology, phonetics and metrics;<sup>6</sup> who knows the properties of words, sentences and subjects; who has drunk the elixir of the *Śruti* and *Smṛiti*; who is learned in the portion referring to rites (*karma-kāṇḍa*) and the portion referring to knowledge (*jñāna-kāṇḍa*); who is skilled in the ways of the world and in the knowledge of the arts; who is versed in poems, dramas, stories, epics and legends; in short, who is skilled in all (*branches of*) holy and profane knowledge; who is expert in the performance of all rites; who is of good

<sup>1</sup> This expression seems to refer to Vishnu, whose devotee Nandivarman was according to verse 30.

<sup>2</sup> With *bappa-bhaṭṭāraka-pād-śraddhāna* compare the similar expressions which Dr. Fleet quotes from three other Pallava inscriptions; *Ind. Ant.*, Vol. XV, p. 274, 2nd column. In the Prākṛit grant of Śivaskandavarman occurs the instrumental plural *mahārāja-bappa-sāmīhi*; *Ep. Ind.*, Vol. I, p. 6, text line 11. The nominative plural *bappa-bhaṭṭāraka* occurs in line 88 of the Kūram plates.

<sup>3</sup> The words *स्वयमेव प्रसादात्* are found in line 97, and the words *ब्रह्मदेयं दत्तः* in line 103.

<sup>4</sup> The occurrence of the words *vijñapti* and *vinṇappam* in lines 103 and 106 and the analogy of the Kūram and Udayēndiram plates make it probable that the word *vijñaptēna* has to be supplied in connection with the instrumental *Brahmasīrīrājēna* in line 91.

<sup>5</sup> With *nirarga-kṛtā-kṛtā* compare *nirarga-saṁskṛta-cintā*, *Raghuvamśa*, iii. 35; and *ibid.*, x. 79.

<sup>6</sup> This enumeration of the six *Āṅgas* of the Vēda agrees literally with Āpastamba's *Dharmasūtra*, ii. 4, 8, 11.

conduct; (*who illumines*) the world, as a lamp (*does*) a house; who is courteous (*in spite of*) the honour (*paid to him*) and of noble birth; who is the only sun of the middle (*of the* earth), because he has dispelled all ignorance (*or darkness*);<sup>1</sup> who is considered the best of fathers and grand-fathers; whose good deeds (*in former births are the reason of his*) noble birth; who ranks first among the twice-born; who knows the Vêdas; who conforms to the precepts of the Vêda; who follows the *Chhandogasûtra*; who has performed the *Vājāpēya* and a number of other sacrifices; who belongs to the Bharadvāja *gōtra*; who resides at Pāniya, an excellent settlement of Brāhmanas<sup>2</sup> in the Tonḍāka-rāshṭra: who is poor in sins; who is distinguished by (*his*) dress (?);<sup>3</sup> who is a unique person; who cares for both worlds;<sup>4</sup> who accomplishes the three objects of human life (*trivarga*); who knows the four Vêdas; whose chief objects are the five primary elements (*pañcha-mahābhūta*);<sup>5</sup> who knows the six auxiliary works;<sup>6</sup> who resembles the sun; who possesses good qualities; (*and*) who is an excellent Brāhmana,—a whole village, the original name of which was Kodukolli, (*but*) which, on becoming a *brahmadēya*, (*received*) the new name *Ēkadhīra*,<sup>7</sup> in Undivana-kōshṭhaka,<sup>8</sup> (*a subdivision*) of the same *rāshṭra*,<sup>9</sup> enclosed by the following four boundaries:—in the east, Pālaiyūr; in the south, the same; in the west, Manarpākka<sup>10</sup> and Kolḷipākka; (*and*) in the north, Velimānallūr,<sup>11</sup>—to the extent of altogether two *nivartanas*;<sup>12</sup> excluding previous grants to temples and grants to Brāhmanas; excluding (*the houses of*) the ryots;<sup>13</sup> with all exemptions (*parihāra*); (*and*) in the use of the water by digging channels at convenience from the Dūrasarī, the Vēgavathī and the tank of Tīralaya,<sup>14</sup> houses, fields, gardens and groves.

<sup>1</sup> In the original, the description of the donee is here (l. 86) interrupted by that of the minister, and is continued in line 92.

<sup>2</sup> The literal meaning of *brahmadēya* is 'the world or heaven of Brahman.'

<sup>3</sup> In the Sanskrit original, the next seven epithets begin successively with the numbers *one, two, three, four, five, six* and *seven*.

<sup>4</sup> *I.e.*, for heavenly as well as earthly prosperity.

<sup>5</sup> This appears to mean that he studied *pañcamaṅga*.

<sup>6</sup> This accomplishment of the donee was already stated in full in line 60 f.

<sup>7</sup> The word *Ēkadhīra*, from which the new name of the village is derived, must be taken as a *brāhma* either of the king or of his minister. Thus the village of Paramēśvaramahāgūḥa, which is the object of the Kūram grant, received its name from king Paramēśvaravarman I.; and in the Udayēndiram plates, the village granted was named after Udayachandra, the king's general.

<sup>8</sup> This is a Sanskrit rendering of the Tamil name *koṣṭhaka*, which occurs in line 105. *Kōshṭhaka* corresponds to *kōṭṭam*; *vana* is the Sanskrit equivalent of *kōṭṭu*; and *uadi*, which appears to be formed from the root *und*, 'to spring,' is intended for an equivalent of *uadi*, 'a spring.'

<sup>9</sup> This refers to the Tonḍāka-rāshṭra in line 95.

<sup>10</sup> In this word, the letter *t* represents the letter *p*, which is unknown to Sanskrit, of the Tamil name Manarpākkam, line 112.

<sup>11</sup> In the Tamil portion (line 113), this name is spelt with the Tamil *ar* instead of the *na*.

<sup>12</sup> सामान्यनिवर्तनद्वयमर्थादया is a literal translation of *सामान्यनिवर्तनद्वयमर्थादया* in line 107 f. Accordingly, the Sanskrit *nivartana* (= 40,000 square *hastas*) and the Tamil *paṭṭi* ('a measure of land sufficient for a sheep-fold') are synonymous. *Nivartana* occurs in line 38 of the grant of Śivaakandavarman, and *paṭṭi* in the Kūram plates.

<sup>13</sup> निरस्तकुटुम्बि corresponds to *குடி க்கு* in line 107.

<sup>14</sup> The substantives from *उदकमोयः* to *विष्कुटं च* depend on *इत्येनदभ्यन्तरम्*.

<sup>15</sup> These three topographical names are again mentioned in line 115 f. *दूरमगि* is a Sanskrit translation of *செவ்வாய்*, the name of the river which forms the southern boundary of the Cojaveeram tālūga. *वेगवता* is the Sanskrit name of the river *वेगवता* or *वेगवता*, which passes Cojaveeram on the south. The tank of Tīralaya is identical with the tank of Tīraiyan in line 116.

(Line 103.) This (grant was made at) the request (*viññapti*) of Brahmayuvarāja. The executor of the grant (*viññapti*) (was) Ghôraśarman. Hail! Let there be success!

(Verse 31.) The author of the (above) *prastāsti* (was) the honest Trivikrama, who knew the truth of all sciences (and) performed sacrifices according to the rules of the three Vēdas.

(Line 104.) (The above is) an order of the king (*kōṇ-ōlai*), (dated in) the twenty-second year (of his reign). Let the inhabitants of Ūṟṟukkāṭṭu-kōṭṭam see (it)!

(L. 105.) Having seen the order (*tirumayam*), which was issued after (the king) had been pleased to give Koḍukolli, (a village) of our country,—having expropriated the former owners, at the request of Brahmayuvarāja, (having appointed) Ghôraśarman as *viññapti* (*viññatti*), having excluded (previous) grants to temples and grants to Brāhmanas, having excluded the houses (of the ryots), to the extent of altogether two *patti*,—as a *brahmadēya* to Śēṭṭi-ṭāla-Sōmayājin, who belongs to the Bhāradvāja *gōtra*, follows the *Chhandogasūtra* and resides at Pāni,—we, the inhabitants, went to the boundaries which the headman (*riṅaran*) of the district (*nūlu*) pointed out, circumambulated the village (*paḍḍagai*) from right to left, and planted stones and milk-bush (round it).

(L. 111.) The boundaries of (this village are):—The eastern boundary (is) to the west of the boundary of Pālaiyūr; the southern boundary (is) to the north of the boundary of Pālaiyūr; the western boundary (is) to the east of the boundary of Maṇarpākkam and of the boundary of Kollipākkam; and the northern boundary (is) to the south of the boundary of Velimānallūr.

(L. 114.) (The donee) shall enjoy the wet land and the dry land included within these four boundaries, wherever the iguana runs and the tortoise crawls,<sup>1</sup> (and shall be permitted) to dig river channels and inundation channels for conducting water from the Śēyāru, the Vēḷkā, and the tank of Tīraiyan. (He) shall obtain . . . . .<sup>2</sup> for these channels. Those who take and use (the water) in these channels by pouring out baskets, by cutting branch channels (?),<sup>3</sup> or by employing small levers,<sup>4</sup> shall pay a fine to be taken by the king. He and his descendants shall enjoy the houses, house gardens and so forth (and shall have the right) to build houses and halls of burnt tiles. (The land) included within these (boundaries) we have endowed with all exemptions.<sup>5</sup> He himself shall enjoy the exemptions obtaining in this village without paying for the oil-mills and looms, the hire of the well-diggers (*alligal*), the share (*kānam*) of the Brāhmanas and of the king, the share of *teṅṅodi*,<sup>6</sup> the share of *kallāl*,<sup>7</sup> the share of *kannittu* (?), the share of corn ears (*kadir*), the share of the headman, the share of the potter,<sup>8</sup> the sifting of paddy, the price of ghee, the price of

<sup>1</sup> A similar phrase is used in line 305 of the large Leyden grant.

<sup>2</sup> Here two technical terms are omitted. One of them, புழுதுபாடு, occurs in line 79 of the Kûram plates.

<sup>3</sup> குறங்குறுத்து occurs in No. 5, paragraph 14.

<sup>4</sup> The same implement is mentioned in line 81 of the Kûram plates. Each of the three terms குறங்கு, குறழெத்தம் and கூடை occurs in line 310 f. of the large Leyden grant. On the irrigation basket and lever see Dr. Grierson's *Bihār Peasant Life*, paragraph 949, and Dr. Buchanan's *Journey through Mysore*, Madras reprint, Vol. I, p. 163.

<sup>5</sup> Here and in the next sentence, பரிசாரம் appears to be used for பரிசாரம் (*parihāra*). Compare सर्वपरिहाराभ्यन्तरीकरणेन in line 101.

<sup>6</sup> According to Winslow, செக்கொடிவேலி is 'a running plant whose root is a powerful caustic, rose coloured lead-wort, *Plumbago Zeylanica*, L.'

<sup>7</sup> According to the *Dictionnaire Tamoul-Français*, this is the tree *Ficus Mysorensis*.

<sup>8</sup> விசக்காணம் and குசக்காணம் are derived from விசவன், another form of வியவன் (Vol. I, p. 116, note 7), and குசவன்.

cloth (*puttagam*), the share of the cloth (*paṭṭigai*), the hunters (?), . . . . .<sup>1</sup> the grass, the best cow and the best bull, the share of the district (*nittu-vagai*), cotton threads (*paḍān-gari*), servants, *neḍumburai*, palmyra molasses, the fine to the accountant (*karanam*) and the fine to the minister,<sup>2</sup> *paṭṭūr-śūru*, . . . . .<sup>3</sup> the tax (*vari*) on planting water-lilies, the share of the water-lilies, the fourth part of the trunk, which is given of old trees of various kinds,<sup>4</sup> including areca palms and coconut trees . . . . .

(L. 132.) The grant (*para-datti*) was made in the presence of the local authorities (?), of the ministers,<sup>5</sup> and of the secretaries.<sup>6</sup>

(L. 133.) [Three of the usual imprecatory verses.]

(L. 136.) Hail! Written by His Majesty's great treasurer (*Śrī-Pura-maścara-mahī-kōshthāgārīn*).

(L. 137.) He (*viz.*, the donee) shall obtain the houses, the . . . . . and two *paṭṭi* of land.<sup>7</sup>

Hail! Let there be success! Adoration!

#### No. 74. UDAYENDIRAM PLATES OF NANDIVARMAN PALLAVAMALLA.

This inscription has been already published by the Rev. T. Foulkes in the *Indian Antiquary* (Vol. VIII, p. 273 ff.) and in the *Manual of the Salem District* (Vol. II, p. 355 ff.). The original plates, together with the originals of four other copper-plate inscriptions<sup>8</sup> which were also edited by Mr. Foulkes, are preserved at Udayēndiram,<sup>9</sup> a village at the southwestern extremity of the Gudiyaṭam tālluqa of the North Arcot district, and were kindly borrowed for me from their present owner by Mr. F. A. Nicholson, I.C.S., Acting Collector of North Arcot. The present whereabouts of two other copper-plate inscriptions from Udayēndiram,<sup>10</sup> of which Mr. Foulkes obtained transcripts in the Telugu character, I was unable to ascertain. According to Mr. Foulkes, these two inscriptions formed part of a find of "five, or, by another account, seven sets of copper-plate inscriptions," which was made in 1850 in a subterranean chamber in the Brāhmaṇa street at Udayēndiram. Mr. Foulkes then believed that the remaining three or five sets of the find were lost. As, however, Mr. Foulkes' other grants (I, II, III, IV and V) are now preserved at Udayēndiram.

<sup>1</sup> The two obscure terms which are here omitted, contain the words பண்ணுவர் (which may be connected with பண்ணுவர், 'riders on horses or on elephants,') and குதிரை, 'a horse,' and may therefore correspond to the terms ஆனைக்கூடம் ('elephant-stalls') and குதிரைப்பந்தி ('horse-stables') on page 115, text line 11.

<sup>2</sup> அதிகாரணம் appears to be used for *adhikārin*, as அதிகாரர் in line 132 and அதிகாரம் in Vol. I, p. 94. Compare *pradhāni-jōḍi*, Vol. II, p. 119.

<sup>3</sup> The obscure term உழையவயப்பள்ளிவத்து contains the words உழையன், 'a servant,' and பள்ளி, 'a temple.'

<sup>4</sup> Compare பல்லுருவில் பழமரங்கள், 'old trees of various kinds,' in Vol. I, No. 40, text line 38.

<sup>5</sup> See note 2.

<sup>6</sup> Literally, 'those who hear (the words of) the mouth (of the king).' The term உரைநாயகர் 'an under-secretary,' occurs at the end of the Cochin plates of Bhāskara Ravivarman; *Ep. Ind.*, Vol. III, p. 69.

<sup>7</sup> Compare line 107.

<sup>8</sup> Nos. I, III, IV and V of the grants published in the Appendix to Vol. II of the *Salem Manual*. Nos. I, III and V have been lately re-edited by Professor Kielhorn in the *Epigraphia Indica*, Vol. III, Nos. 23, 14 and 13.

<sup>9</sup> No. 174 on the *Gudiyaṭam Taluk Map*.

<sup>10</sup> Grants B and C, *Salem Manual*, Vol. II, p. 380 ff.

and are five in number. I think that they must be identical with the apparently missing five of the seven sets discovered at Udayêndiram in 1850.

The copper-plates which bear the subjoined inscription, are five in number. When they reached my hands, they were strung on a ring, which is cut and bears a circular seal. This contains, in high relief, on a counter-sunk surface, a recumbent bull, which faces the proper right and is placed on a pedestal between two lamps. Over the bull is a seated figure on a pedestal, and between two symbols which I cannot make out. The diameter of the seal is  $3\frac{1}{4}$  inches, and that of the ring  $4\frac{1}{2}$  to  $4\frac{7}{8}$  inches. The ring is about  $\frac{3}{8}$  inch thick. A comparison of this description of the ring and seal with that given by Mr. Foulkes in the first paragraph of his edition of the plates, suggests that, when he examined the plates, they were accompanied by a different ring and seal. Besides, the seal which is now attached to the plates, does not resemble the seals of other Pallava grants, but is closely allied to the seal of the Udayêndiram plates of the Bâṇa king Vikramâditya II. (Mr. Foulkes' No. V) and of the Gaṅga-Bâṇa king Pṛithivîpati II. Hastimalla (No. 76 below).<sup>1</sup> I therefore believe that it may have originally belonged to one of the two Udayêndiram grants of the Bâṇa dynasty, which are now missing (Mr. Foulkes' grants B and C), and that the original seal-ring of the Pallava plates may have been attached by mistake to one of these two grants and lost along with the latter.

The inscription consists of two distinct portions,—a grant of the Pallava king Nandivarman Pallavamalla in the Sanskrit language and the Grantha character (ll. 1 to 105), and a short inscription of the time of the Chôḷa king Madirai-koṇḍa Kô-Parakêsarivarman in the Tamil language and character (ll. 105 to 109), which, however, looks as if it had been written by the same hand as the first or Pallava part of the inscription. Further, the Grantha and Tamil alphabet of both portions of the inscription is considerably more modern than that of other Pallava grants, and even than that of two other copper-plate inscriptions of Madirai-koṇḍa Kô-Parakêsarivarman.<sup>2</sup> Consequently, the plates are either a forgery, or they are a copy, made at a later date, of two inscriptions, one of Nandivarman Pallavamalla, and one Madirai-koṇḍa Kô-Parakêsarivarman, the originals of which are not within our reach.

The Sanskrit portion of the inscription records that, in the twenty-first year of his reign (l. 38), the Pallava king Nandivarman (v. 4, ll. 36 f. and 37 f.), surnamed Pallavamalla (ll. 36, 46 and 47), granted a village to one hundred and eight Brâhmanas (l. 64 f.). This grant was made at the request of one of his military officers or vassals, named Udayachandra (v. 1 and l. 61), who belonged to the race of Pûchân (v. 2, l. 45 f. and v. 7), that had been in the hereditary service of the Pallava race, and who resided at the city of Vilvala (v. 2 and l. 44) on the river Vêgavatî (l. 41). This river passes Conjeeveram, and falls into the Pâlâru near the village of Villivalam,<sup>3</sup> which accordingly must be the Tamil original of Vilvala, the Sanskrit name of the capital of Udayachandra. The three opening verses refer to the god Sadâsiva, the chief Udayachandra, and the race of the Pallavas, respectively. Then follows, in prose, a genealogy of the reigning Pallava king, the mythical portion of which (l. 8 ff.) contains the following names :—

<sup>1</sup> See No. 4 of the Plate opposite page 104 of *Ep. Ind.*, Vol. III.

<sup>2</sup> These are No. 76 below, and the Tamil endorsement of Mr. Foulkes' No. I. (*Ep. Ind.*, Vol. III, No. 23).

<sup>3</sup> See p. 315, note 9.

Brahmā.  
|  
Aṅgīras.  
|  
Bṛihaspati.  
|  
Śāṁbyu.  
|  
Bharadvāja.  
|  
Drōṇa.  
|  
Aśvatthāman.  
|  
Pallava.

The list of the historical descendants of Pallava from Simhavishṇu to Paramēśvaravarman II. (l. 11 ff.) need not be repeated here, because it agrees with the list in the Kaśākūṭi plates (p. 344), and because the battles which Narasimhavarman I. and Paramēśvaravarman I. are reported to have won,<sup>1</sup> were noticed in the introduction to the Kūram plates (Vol. I, p. 145). A long prose passage (l. 19 ff.) opens with the words: "The son of this Paramēśvaravarman (II.) (was);" is interrupted by verses 4 to 6, which refer to the Pallava king Nandivarman; and appears to be taken up again by the words: "His son was Nandivarman Pallavamalla" (l. 36 f.). Mr. Foulkes concludes from this, that there were two successive Pallava kings of the name Nandivarman, the second of whom was the son of the first and bore the distinctive surname Pallavamalla.<sup>2</sup> I do not think it probable that verses 4 to 6 are to be considered as forming one sentence with the first prose passage (l. 19 ff.), but would prefer to treat these verses as a parenthesis, and the second prose passage (l. 36 f.) as the end of the same sentence which begins with the first prose passage. In this way we obtain only *one* Pallava king named Nandivarman, who bore the surname Pallavamalla and was the son of Paramēśvaravarman II. This statement is at variance with the Kaśākūṭi plates, according to which Nandivarman Pallavamalla was not the son of his predecessor, but belonged to an entirely different branch of the Pallavas. Here is another point which might induce us to stamp the Udayēndiram plates as a forgery. For, it is difficult to understand how one and the same king could call himself the son of his predecessor in an inscription of his 21st year, and the son of somebody else in an inscription of his 22nd year. Two explanations might, however, be attempted. Nandivarman may have thought it political to give himself out for the *adopted* son of his predecessor; or it may be assumed that, through mere carelessness, the scribe who drafted the inscription, used the word *putra*, 'son' (ll. 19 and 37), while he wanted to represent Nandivarman only as a successor, and not as the son, of Paramēśvaravarman II.

The most interesting portion of the inscription is the account of the services which Udayachandra rendered to his royal master. When Pallavamalla was besieged in Nandipura by the Dramiḷa princes, Udayachandra came to his rescue and killed with his own hand the Pallava king Chitramāya and others (l. 46 ff.). The name Chitramāya sounds more like a *viruda* than a real name. Thus the ancient Pallava king Narasimha

<sup>1</sup> Maṇimaṅgala, where Narasimhavarman I. defeated Pulikēśin II., is probably identical with the village of Maṇimaṅgalam in the Chingleput district, on which see Mr. Sewall's *Index of Antiquities*, Vol. I, p. 187, and my *Annual Report* for 1891-92, p. 11.

<sup>2</sup> *Ind. Ant.*, Vol. VIII, p. 289.

had the *prada* Améyama<sup>1</sup> and Rájasingha that of Máyahāra.<sup>2</sup> It is not improbable that the Dramila princes whose leader was Chīramiṣa, were the relations and followers of Nandivarman's predecessor Paramēśvaravarman II. and that they had to be overcome by force, before Nandivarman could establish himself on the throne. Further, Udayachandra is said to have bestowed the kingdom many times on Nandivarman by his victories at Nimba[vana], Chātavana, Śamkaragrāma, Nellūr, Nelvēli, Śūravarundūr, &c. (l. 48 ff.). Of these localities, Nellūr is the head-quarter station of the present Nellore district. Another of them, Nelvēli, is mentioned a second time immediately after, as the place near which Udayachandra killed the Śabara king Udayana (l. 52). The Śabaras are generally identified with the modern Sauras, a hill-tribe in the Gañjām and Vizagapatam districts. As, however, the different names of savage tribes are often treated as synonyms by Sanskrit writers, and as the Tamil name Nelvēli cannot possibly be located in the Telugu districts, it may be that the author of the inscription is referring to one of the hill-tribes of the Tamil country, and that Nelvēli is meant for the modern Tinnevely.<sup>3</sup> An additional argument in favour of this view is that, immediately after the description of the war with the Śabaras, the author refers to Udayachandra's achievements "in the Northern region also." He there pursued and defeated the Nishāda chief Prithivivāghra, who was performing an *Āśvamedha*, and drove him out of the district of Vishnurāja, which he subjected to the Pallava king (l. 55 ff.). Nishāda is, like Śabara, one of the words by which Sanskrit writers designate savage tribes. The district of Vishnurāja, which was situated to the north of the Pallava country, can be identified with certainty. As Nandivarman was a contemporary of the Western Chalukya king Vikramāditya II. who reigned from A.D. 733-34 to 746-47,<sup>4</sup> he was also a contemporary of the Eastern Chalukya king Vishnuvardhana III. whose reign is placed by Dr. Fleet between A.D. 709 and 746.<sup>5</sup> He is evidently the Vishnurāja of the Udayēndiram plates,<sup>6</sup> and his district (*vishaya*) is the country of Vēṅgi, over which the Eastern Chalukyas ruled. The last two items in the list of Udayachandra's deeds are, that he destroyed the fort of Kālidurga,<sup>7</sup> and that he defeated the Pāṇḍya army at the village of Maṇṇaikuḍi (l. 59 ff.).

The grant which was made by Nandivarman Pallavamalla at the request of Udayachandra, consisted of the village of Kumāramaṅgala-Vellāṭṭūr, which belonged to the district called Paśchimāśrayanadī-vishaya, and of two water-levers (*śūla*) in the neighbouring village of Korragrāma, which appear to have been added in order to supply the former village with means of irrigation. As in the case of other grants, the original name of the village was changed into Udayachandramaṅgalam in commemoration of Udayachandra, at whose instance the donation was made (l. 62 ff.). The description of the boundaries of Udayachandramaṅgalam is given in great detail (l. 65 ff.).

<sup>1</sup> Vol. I, p. 3, No. 8.

<sup>2</sup> Vol. I, No. 25, paragraph 24.

<sup>3</sup> Tirunelvēli, 'the sacred paddy-hedge,' is the Tamil original of the Anglo-Indian Tinnevely, the name of the head-quarters of the southernmost district of India. An inscription of Sundara-Pāṇḍya at Tinnevely calls the deity of the temple Vṛthivīśvara, i.e., 'the lord of the paddy-hedge,' and Vēpuvanēśvara, i.e., 'the lord of the bamboo-jungle:' see my *Annual Report* for 1893-94, p. 7.

<sup>4</sup> See *Ep. Ind.*, Vol. III, p. 2, Table.

<sup>5</sup> *Ind. Ant.*, Vol. XX, pp 99 and 283.

<sup>6</sup> This identification was already made by Mr. Venkayya in the *Madras Christian College Magazine* for August 1890.

<sup>7</sup> Mr. Foulkes (*Ind. Ant.*, Vol. VIII, p. 283) proposed to identify this place with the modern Calicut; but the Tamil form of this name is not Kālikkōttai, but Kallikkōttai, and its Malayālam name is Kōrikkōṭu or Kōrikkōṭu.

Among the boundaries we find, in the east, a small river; in the south, the temple of Korragrâma, the same village, a portion of which had been included in the granted village; in the north, the village of Kâñchidvâra, which, in its Tamil form Kâñchivâyil, is referred to in line 107 of the present inscription, and in another copper-plate grant from Udayêndiram;<sup>1</sup> and in the north-east, the river Kshîranadî, the Tamil name of which is Pâlâru. As the modern village of Udayêndiram is situated on the Pâlâru river; as the original of the present inscription is preserved, and was most probably discovered, at Udayêndiram; and as the Tamil name Udayêndiram bears a close resemblance to the Sanskrit name Udayachandramaṅgalam, and still more so to the forms Udayêndu-chaturvêdimaṅgalam and Udayêndumaṅgalam, which occur in two other Udayêndiram grants,<sup>2</sup>—there is no doubt that Mr. Le Fanu is correct in identifying the granted village of Udayachandramaṅgalam with the modern Udayêndiram.<sup>3</sup> This village is now situated on the northern bank of the Pâlâru, while Udayachandramaṅgalam is said to have been bounded by the Kshîranadî on the north-east, and by an unnamed small river on the east. It must be therefore assumed that either, as Mr. Le Fanu suggests, the Pâlâru has changed its bed, or that the name Udayêndiram has travelled across the river in the course of the past eleven centuries. Paśchim-âśrayanadî-vishaya, the name of the district to which the granted village belonged, is a literal Sanskrit translation of the Tamil territorial term Mēl-Aḍaiyâru-nâḍu, which, according to another Udayêndiram grant (No. 76 below), was a subdivision of the district of Paḍuvâr-kôṭṭam.

The remainder of the prose portion enumerates the Brâhmaṇa donees (l. 75 ff.), who, according to line 64, were one hundred and eight in number. The actual number of the donees is, however, sixty-three, and that of the shares one hundred and thirty-three. This discrepancy is a third point which suggests that the inscription may be a forgery.

Of the two concluding verses, the first (v. 7) refers to the race of Pûçhân, and the second (v. 8) informs us that the inscription,—which, like the Kûram and Kâñchidvâra inscriptions,<sup>4</sup> is styled a eulogy (*praśasti*, ll. 101 and 105),—was composed by the poet Paramêśvara, who also received one of the shares of the granted village (l. 101 f.).

The Tamil endorsement (l. 105 ff.) is dated in the 26th year of the reign of Madirai-koṇḍa Kô-Parakêsarivarman, *i.e.*, of the Chôla king Parântaka I.,<sup>5</sup> and records that the villagers of Udayachandramaṅgalam agreed with those of the neighbouring village of Kâñchivâyil,<sup>6</sup> which was also called Igaṇmaraimaṅgalam, to form one village of the two. Another copy of the Tamil endorsement has been added on the first, originally blank side of the first plate of another Udayêndiram grant.<sup>7</sup>

## TEXT.

## Plate I.

[1.] श्री<sup>8</sup> स्वस्ति [॥\*] सुमेरुगि[रि\*]मूर्धनि प्रवरयोगबन्धासनं<sup>9</sup>

[2.]<sup>10</sup> जगत्रयविभूतये रविशशांकनेत्रद्वयमुमासहिनमादरा<sup>11</sup>

<sup>1</sup> *Ep. Ind.*, Vol. III, p. 144 f. See also *Ind. Ant.*, Vol. XXII, p. 67, note 63.

<sup>2</sup> No. 76 below, verse 26; and *Ep. Ind.*, Vol. III, p. 75.

<sup>3</sup> Preface to the *Salem Manual*, Vol. I, p. iv. <sup>4</sup> See the two last lines of page 345.

<sup>5</sup> See Vol. I, p. 112; *Ep. Ind.*, Vol. III, p. 280; and the introductions to Nos. 75 and 76 below.

<sup>6</sup> See the first three lines of this page.

<sup>7</sup> *Ep. Ind.*, Vol. III, p. 147.

<sup>8</sup> Read श्री.

<sup>9</sup> The *anusvâra* stands at the beginning of the next line.

<sup>10</sup> Read जगत्त्रय<sup>०</sup>.

<sup>11</sup> Separate द्वयम् । उमा<sup>०</sup>.



- [12.] वृद्धवन्मन्त्रमन्त्रिप्रदः<sup>1</sup> सद्भिन्नमन्त्रमामि शिरसा जटाधा-  
 [13.] गिणम् ॥ [1\*] श्रीनन्नेकमनुविदुः<sup>2</sup> पल्लवाय राज्यप्रदः पर-  
 [14.] हितः<sup>3</sup> परचक्रदण्डी [1\*] दृष्टन्कुलम् तिलकः प्रथितः प्रथिव्यां<sup>4</sup> स्थे-  
 [15.] यान्म विल्वलपुगाधिपतिश्चिराय ॥ २\* भूपालवन्दिनपदद्वयपल्लवाना-  
 [16.] न्दितामनुभारविनमन्करपल्लवानाम्<sup>5</sup> [1\*] सम्प्रमुखाच्चयनीरस्तविपल्ल-<sup>6</sup>  
 [17.] वानामंशश्चिञ्जगति निष्ठनु पल्लवानाम् । [३\*] अव्यक्तान्त्रह्मा<sup>7</sup> अजाय-  
 [18.] त द्रव्यमैरिग अंगिरसो बृहस्पतिः<sup>8</sup> ब्रह्मस्पतेः<sup>9</sup> शंयुः शं-  
 [19.] योभेरद्वाजः<sup>10</sup> भरद्वाजाद्रोणः<sup>11</sup> द्रोणादपरिमितनेजधामा<sup>12</sup>  
 [20.] जगन्नाथः ततो निराकृत(1)कुलविपल्लवः पल्लवः [1\*] एवमनु-

## Plate IIa.

- [12.] क्रमेण सन्तविस्मयन्मन्त्रिद्वर्द्धमाने पल्लवकुले भक्तचाराधि-  
 [13.] तविष्णुः सिंहविष्णुः [1\*] सिंहविष्णोरपि महेन्द्रसदृशविक्रमे<sup>13</sup>  
 [14.] महेन्द्रवर्म्मा [1\*] तस्मान्<sup>14</sup> अगस्त्य इव विमथितवानापिः परियच्छमणिमं-<sup>15</sup>  
 [15.] गल्लमूरमप्रभ्रतिपु<sup>16</sup> जेता बहुशो वल्लभराजस्य नरसि-  
 [16.] हवर्म्मा [1\*] तस्य पुत्रः पुनरेव महेन्द्रवर्म्मा [1\*] ततः पेरुवळनळूर्युद्धे वि-  
 [17.] जितः(1)वल्लभवलः परमेश्वरवर्म्मा [1\*] तस्मान्परममहेश्वरः परमब्रह्म-  
 [18.] ण्यो नरसिंहवर्म्मा [1\*] तस्य परमेश्वर<sup>17</sup> इवधिकद्वर्द्धनः परमधार्मिकः  
 [19.] परमेश्वरवर्म्मा [1\*] तस्य परमेश्वरवर्म्माणः पुत्रो भरत इव सर्व्वइम-  
 [20.] नो मेरुरिवाचलः<sup>18</sup> दिवसकर इव स्वकरेरेव रिपुतमसान्निरो-  
 [21.] धभेदकः शशधर इव सकलकलापरिणतः<sup>19</sup> न्यकृतव्रगनळनिप्रधन-  
 [22.] हृपनाभारज्जीरथायमानः<sup>20</sup> [1\*]<sup>21</sup> परमपतिगण्डमलविगळित-  
 [23.] दजल(1)धरद्वर्द्धनकरमनिष्ठतव मेरवाहुद-<sup>22</sup>

## Plate IIb.

- [24.] ण्डः<sup>23</sup> दिग(र)न्तविज्रमभमाणकुमुदवनविपुलकित्तिः<sup>24</sup> प्रणनावनिपतिम-  
 [25.] कुटमालिकालीढचरणारविन्दः कुसुमचाप इव वपुःपि वत्सर[1]-  
 [26.] न इव कुञ्जरेषु नकुल इव तुरंगमेषु<sup>25</sup> अर्जुन इव कार्मुके द्रोण इ-  
 [27.] व धनुर्वेदे काव्यनाटकाख्यायिकासु प्रविणः<sup>26</sup> विन्दुमनीगूढचनु-  
 [28.] <sup>27</sup> ~~सद्भिन्नमन्त्रमन्त्रिप्रदः~~ [1\*] च्युतकादिषु निपुणः<sup>28</sup> नयनिधिर्द्धन-

<sup>1</sup> Read 'लक्ष्मीप्रदः'.<sup>2</sup> Read 'भूमिपु'.<sup>3</sup> Read 'प्रथिव्यां'.<sup>4</sup> Read 'नमन्कर'.<sup>5</sup> Read 'णौच्चयनीरस्त'.<sup>6</sup> Read 'वानां वंशः'; the missing व appears to be entered above the line by the engraver himself.<sup>7</sup> Read 'स्ताद्वह्माजायत'.<sup>8</sup> Read 'स्पतिर्बृह'.<sup>9</sup> Read 'द्वाजो'.<sup>10</sup> Read 'जादद्रोणो'.<sup>11</sup> Read 'नेजोधामाश्च'.<sup>12</sup> Read 'सदृश'.<sup>13</sup> Read 'नन्नेकमन्त्र'.<sup>14</sup> The *anuvadra* stands at the beginning of the next line.<sup>15</sup> Read 'भ्रतिपु'.<sup>16</sup> Read 'चलो'.<sup>17</sup> Read 'णतो न्यकृतव्रग'.<sup>18</sup> Read 'थायमानः'.<sup>19</sup> Read 'कलमार्थाकृत'.<sup>20</sup> Read 'ण्डो'.<sup>21</sup> Read 'विज्रम्भ'.<sup>22</sup> Read 'कीर्तिः'.<sup>23</sup> Read 'मेघवर्जन'.<sup>24</sup> Read 'प्रतीये'.<sup>25</sup> Read 'धैर्यदभेदीलकाक्षर'.<sup>26</sup> Read 'निपुणो'.

- [29.] भाजनः कलंकरहितः कलिबलमर्दनः कल्पकव्रतः [1\*] कृतान्तो रिपूनामनं-  
 [30.] गो वधूनामलंघ्यो बलानामनूनो गुणानां [1\*] शरण्यः प्रनानां  
 [31.] सतां कल्पव्रतः<sup>1</sup> कृती नन्दिवर्मा पतिः पछव[1\*]न[1\*]म् । [8\*] नीक्षैर्वाणैर्यो न-  
 [32.] रनाथ[1\*] करिसैन्यम् भिन्दन्नाजौ<sup>2</sup> राजति राजा रणशूरः [1\*] मन्दम् भिन्दन्वा-  
 [33.] न्तसमूहं करजालैरुद्यन्नद्रौ पंकजबन्धुस्तवितेव [11 ९\*] जैत्र-  
 [34.] न्धनुः करविभूषणमंगरागस्तेनामुत्पेषु रिपुवारणदानवारि [1\*] आ-  
 [35.] क[ल्व]म[तु]<sup>3</sup> परमेतदुदारकिर्त्तैर्यस्य<sup>4</sup> प्रभोर्भवति प[छ]-

## Plate IIIa.

- [36.] <sup>5</sup> वकेतनस्य । [६\*] नरपतिरधिपतिरवनेर्न्नयभरः पछवमछो न-  
 [37.] न्दिवर्मा तस्य पुत्रो बभूव । तस्मिन्महि<sup>6</sup> शासति न[र]पतौ तस्यैव न-  
 [38.] न्दिवर्माणो<sup>7</sup> एकविंशतिसंख्याम् पूरयति संवत्सरे क्रमुकना-  
 [39.] छिकेरसहकारतालहिन्तालनमालनागपुन्नागरकाशोककुर-  
 [40.] <sup>8</sup> स्कमाधवीकण्णीकारप्रभूतिरुभवनोपशोभिततीरायाः<sup>9</sup> मद-  
 [41.] <sup>10</sup> विघूण्णितमानसमानीनिकुचमुखोद्घातकुंकुमगन्ध[1\*]या वेगवत्या  
 [42.] नद्याः <sup>11</sup> पतिर्जलदागमजलमेरसरसासितजलदोपमप-<sup>12</sup>  
 [43.] रवारणकुलपुष्करविवरान्तरपरिनिर्गतसलिलो[त्त्व]ण[क]णिका-<sup>13</sup>  
 [44.] चितविप[णी]पथस्य सकलभुवनत[ल]ललामभूतस्य विस्वला-  
 [45.] भिधानस्य नगरस्याधिपतिः पछवकुलः<sup>14</sup> परम्परागते पूचा-  
 [46.] न्कुले प्रसूतो द्रमिळनरपतिभिरुपरुद्धम् पछवम[छ]न्नन्दिपुरे<sup>14</sup> द्रष्टा<sup>15</sup> तद-  
 [47.] क्षमया कु[व]लयदलद्युति[न] निशितेन कृपाणेन पछवमछशत्रु[ब]न्द-<sup>16</sup>

## Plate IIIb.

- [48.] स्य कृतान्त] इव <sup>17</sup> विजयम्भमाणश्चित्रमायप[छव]राजमुखान्निहत्य सकल-  
 [49.] मेव राज्य<sup>18</sup> प्रयच्छन्निम्ब[वन\*]चूतवनशंकरग्राभनेल्लूरनेल्लेलिशू[७७७]-<sup>19</sup>  
 [50.] ~~ल्लूर~~प्रभृतिषु रणभुविषु<sup>20</sup> पछवाय बहुशः परबलम्<sup>21</sup> विजेता  
 [51.] प्र[1\*]कृतजनदुर्विगाहो भैरवेन<sup>22</sup> (तबाहुदण्डः प्रतिपक्षमुदयना)-

<sup>1</sup> Read °वृक्षः.<sup>2</sup> जौ appears to be corrected from जै.<sup>3</sup> Read °कल्पमत्र.<sup>4</sup> Read °कीर्ति°.<sup>5</sup> व appears to be corrected from वि.<sup>6</sup> Read °न्महि°.<sup>7</sup> Read °वर्मण.<sup>8</sup> Read °कुरवक°.<sup>9</sup> Read °काणकारप्रभृति°.<sup>10</sup> Read °विघूणितमानसमानिनीकुचमुखोद्घात°.<sup>11</sup> A second, obliterated ल stands below the ल of जलद.<sup>12</sup> Read °गमकालमेल्लूरसासित°?<sup>13</sup> Read °लोत्त्वण°.<sup>14</sup> Corrected from पूरे by the engraver.<sup>15</sup> Read द्रष्टा.<sup>16</sup> Read °वृन्द°.<sup>17</sup> Read विजृम्भ°.<sup>18</sup> Read राज्यं प्रयच्छन्निम्ब°.<sup>19</sup> The e and the second l of नेल्लूर are doubtful; on the facsimile published in the *Ind. Ant.*, the e looks like va, which must be due to retouching.<sup>20</sup> Read °भूमिषु.<sup>21</sup> Read °बलं.<sup>22</sup> Read भैरवे. The bracketted words which follow, were entered by mistake and subsequently cancelled by the engraver himself; they occur in their proper place in line 54.

- [52.] मिथानं शवर्गजम् मिः लेन्देस्मिन्ने 'शवर्गसेन'[\*] प-  
 [53.] तिमम[\*] कृददन्तिदन्त्युगळमघटनभरितमदजालसम[\*] लं-  
 [54.] क्तवाहुदण्डः प्रदिदन्मुदयत् मिथानं शवर्गजम् हि-  
 [55.] त्वा' मयुक्कदरविचिन्तन्मद्वजं ग्रहीतवान्<sup>9</sup> उतगम्या-  
 [56.] मापि दिशि 'तद्विचिन्तन्मिथानं'[\*] त्विप[\*] दपतिम् प्रवक्तव्यमन्तमश्वमे-  
 [57.] धनगम[\*] 'तत्तन्मिथानं' विजित्य विजित्य विजित्य-  
 [58.] 'ल्लवंमान्कृत्यादिज्ञानिगवद्यप्रमुखांशुहारान्' पणिमिनसुव-  
 [59.] ण्णसन्धेयं कुञ्जरानपि यो जग्राह काळीभगवतिपरि<sup>9</sup>

## Plate IVa.

- [60.] पालितकाळिदुर्गां विषट्पित्वा<sup>10</sup> मण्णैकुटिआमे<sup>11</sup> पण्ड्यमेतं  
 [61.] विजितवान्<sup>12</sup> उदयचन्द्र[स्वधीरवरः परचक्रदण्डी स्वामिने विजित-  
 [62.] वान<sup>13</sup> [\*] तद्विज्ञोपनय<sup>14</sup> सकलराज्यप्रदातुरसिधारानिष्क्रयार्थ-  
 [63.] म् पश्चिमाश्रयनदिविषये<sup>15</sup> कुमारमंगल<sup>16</sup> <sup>கௌண்டேக்கோத்திர</sup>  
 [64.] मे जलयन्त्रद्वय<sup>17</sup> उदयचन्द्रमंगलमिति नाम कृत्वा(अ)ष्टोत्तरशनेभ्यो  
 [65.] ब्रह्मनेन्द्रे ददौ [\*] तस्य पुरस्तात्सीमा स्तोकनदि<sup>18</sup> [\*] दक्षि-  
 [66.] णतस्मीमा<sup>19</sup> समुद्रदत्तचतुर्वेदिमंगलस्योत्तरतश्चक्रतीर्था-  
 [67.] दुत्तरतस्ततः पश्चिमे <sup>கோத்திர</sup>ग्रामदेवग्रहादुत्तरतस्ततः<sup>20</sup> पश्चि-  
 [68.] मे पूर्ववत्समुद्रदत्तचतुर्वेदिमंगलस्य<sup>21</sup> पश्चिमोत्तरतस्मीमा-  
 [69.] दुरगद्वदुत्तरत<sup>22</sup> तस्मात्पश्चिमे अतदुत्पालाचलदक्षिणपार्श्वम् [\*]  
 [70.] अस्य प्रतीचमिमा<sup>23</sup> लोहितगिरिस्तस्मादुत्तरतो गत्वा वे-  
 [71.] लालशिखरपरस्तात्कृष्णशिलोच्चयात्पश्चिमे री-  
 [72.] हिणगुहा । पश्चिमोत्तरतस्तीमा सिन्दुवारद्व-

## Plate IVb.

- [73.] दः [\*] उत्तरतस्तीमा<sup>24</sup> काश्चिद्वारनमग्रानस्य दक्षिणतस्तीमा<sup>25</sup>  
 [74.] णतः [\*] प्रागुदिचस्तीमा<sup>26</sup> शिरनदि<sup>27</sup> [\*] एवचतुस्तीमान्नरा<sup>28</sup> नदिकुल्याज(।)लभो-  
 [75.] ग्यां मुसर्वपरिहारम्<sup>29</sup> अन्यानधम्मकृत्य[।]न्विनाश्य मुनिन्दत्तवान् । कौण्डिन्य-

<sup>9</sup> Read शवर°.<sup>10</sup> Read पृथिवि°.<sup>11</sup> Read 'द्वारगणपि°.<sup>12</sup> Read विषट्पित्वा मण्णैकुटि°.<sup>13</sup> Read 'ज्ञापनया°.<sup>14</sup> Read 'यं चोदय°.<sup>15</sup> Read 'देवगृहा°.<sup>16</sup> Read पुरस्तात्.<sup>17</sup> Read सीमा. Here and in line 68 f. the incorrect masculine सीम is used instead of सीमा or सीमान्.<sup>18</sup> Read 'प्रागुदिच्यः सीमा क्षीरनदी°.<sup>20</sup> Read भित्त्वा.<sup>21</sup> Read 'तत्तन्मिथानं'.<sup>22</sup> Read 'सुवर्णसंचयं°.<sup>23</sup> Read 'वानुदय°.<sup>24</sup> Read 'नदी°.<sup>25</sup> Read 'नदी°.<sup>26</sup> Read 'दत्तचतु°.<sup>27</sup> Read सीमा.<sup>28</sup> Read 'न्तरां नदी°.<sup>29</sup> Read गृहीतवानुत्तर°.<sup>30</sup> Read 'द्वयमा°.<sup>31</sup> Read 'भगवती°.<sup>32</sup> Read 'वान्°.<sup>33</sup> Read <sup>கௌண்டேக்கோத்திர</sup>.<sup>34</sup> Read 'दत्तचतु°.<sup>35</sup> Read प्रतीच्यः सीमा.<sup>36</sup> Read ससर्वपरिहारमन्यनधर्म°.

- [76.] गोत्राय <sup>1</sup> प्रवचनसूत्राय <sup>2</sup> रुद्रशर्मणे भागद्वयम् [1\*] <sup>3</sup> तत्गोत्रसूत्राय गणमातशर्मणे-  
 [77.] शर्मणे <sup>4</sup> तत्गोत्रसूत्राय गणमातशर्मणे <sup>5</sup> तत्गोत्रसूत्राय दामशर्म-  
 [78.] णे <sup>6</sup> तत्गोत्रसूत्राय अग्निशर्मणे <sup>7</sup> तत्गोत्रसूत्राय मण्टशर्मणे तत्गोत्रमाव-  
 [79.] स्तम्भसूत्राय माधवशर्मणे <sup>8</sup> तत्गोत्रसूत्राय <sup>9</sup> मण्टशर्मणे <sup>10</sup> तत्गोत्रसूत्राय नारा-  
 [80.] यणशर्मणे पूर्ववद्रोणशर्मणे <sup>11</sup> पूर्ववत् अग्निशर्मणे <sup>12</sup> [काश्यपगोत्राय आ-  
 [81.] पस्तम्भसूत्राय भवमातभट्टाय भागत्रयन्तद्वन्मणिशर्मणे भागद्वयन्तद्वत्काळशर्म-  
 [82.] णे तद्वत्\*] तिष्ठशर्मणे <sup>13</sup> तद्वद्विरमण्टाय तद्वत्कूळाय भारद्वाजगोत्र <sup>14</sup> अवस्तम्भसूत्राय\*] रु-  
 [83.] द्रकुमाराय तद्वत्सुन्दाय <sup>15</sup> तद्वन्नारायणाय तद्वत्ताम्रशर्मणे तद्वच्चेष्टशर्मणे तत्गो-  
 [84.] त्राय\*] प्रवचनसूत्राय शूलमण्टाय तद्वत्कन्ताय <sup>17</sup> तद्वद्दोणरुद्राय <sup>18</sup> जातुगणगोत्राय\*] प्रवच-  
 [85.] नसूत्राय पौकूळकेयाय वत्सगोत्राय <sup>19</sup> आवस्तम्भसूत्राय\*] [अमुष्णिगेन्द्र-  
 [86.] शर्मणे पूर्ववत् <sup>21</sup> [माधवशर्मणे <sup>22</sup> पूर्ववत्भद्रकाळाय <sup>23</sup>

## Plate Va.

- [87.] पूर्ववत्ताम्रशर्मणे पूर्ववत्\*] नीलकण्ठशर्मणे <sup>24</sup> पूर्ववत् रामशर्मणे <sup>25</sup> अग्नि-  
 [88.] वैश्यगोत्रे <sup>26</sup> अपस्तम्भसूत्राय द्रोणशर्मणे वाधूलगोत्राय\*] आपस्तम्भ-  
 [89.] सूत्राय नारायणाय आत्रेयगोत्राय आपस्तम्भ(प)सूत्राय चट्टिपुरनन्दिने\*]  
 [90.] <sup>27</sup> विष्णुप्रद्वगोत्राय बहुवच <sup>28</sup> निम्बदासिशर्मणे <sup>29</sup> पूर्ववत्नीलक-  
 [91.] ण्ठाय पूर्ववत्पिष्टशर्मणे <sup>30</sup> पूर्ववत्नीलकण्ठाय <sup>31</sup> लेहितगोत्राय आप-  
 [92.] स्तम्भसूत्राय काराम्पिनन्तिशर्मणे <sup>32</sup> वसिष्ठगोत्राय प्रवचनसूत्राय काव-  
 [93.] रमण्टशर्मणे <sup>33</sup> पूर्ववत् द्रोणशर्मणे गोतमगोत्राय\*] आपस्तम्भसूत्राय-  
 [94.] य <sup>34</sup> निम्बशर्मणे पूर्ववत् <sup>35</sup> अग्निशर्मणे तत्गोत्राय\*] प्रवचनसूत्राय रुद्रमण्टाय भा-  
 [95.] गद्वयम् [1\*] पराशरगोत्राय\*] प्रवचनसूत्राय गणमातशर्मणे पूर्ववन्माधवशर्मणे  
 [96.] <sup>36</sup> तत्गोत्राय\*] आपस्तम्भसूत्राय <sup>37</sup> नाकशर्मणे हरितगोत्राय\*] आपस्तम्भसूत्राय विना-  
 [97.] यकशर्मणे तद्वत्\*] स्कन्दाय तद्वत्कोण्टाय <sup>38</sup> तद्वत्ताम्रशर्मणे तद्वत्तेवशर्मणे <sup>39</sup> मु-  
 [98.] त्गोत्राय\*] आपस्तम्भसूत्राय चक्रकाळिने पूर्ववद्द्रोणाय <sup>40</sup> कौशिकगो-  
 [99.] त्राय\*] पस्तम्भसूत्राय कुमारमण्टाय <sup>41</sup> तद्वच्चक्रकु\*] माराय <sup>42</sup> तत्गोत्राय\*] प्रवचनसूत्राय

<sup>1</sup> Read प्रवचन°.<sup>2</sup> Read रुद्र°.<sup>3</sup> Read तद्गोत्र°.<sup>4</sup> Read शर्मणे तद्गोत्र°.<sup>5</sup> Read तद्गोत्र°.<sup>6</sup> Read तद्गोत्रायाप°.<sup>7</sup> Read शर्मणे तद्गोत्र°.<sup>8</sup> Read मण्ट°.<sup>9</sup> Read तद्गोत्र°.<sup>10</sup> Read वद्द्रोणशर्मणे.<sup>11</sup> Read शर्मणे.<sup>12</sup> Read शर्म°.<sup>13</sup> Read शर्मणे तद्वद्वीर°.<sup>14</sup> Read गोत्रायाप°.<sup>15</sup> Read तद्वत्स्कन्दाय.<sup>16</sup> Read तद्गोत्र°.<sup>17</sup> Read तद्वत्स्कन्दाय तद्वद्द्रोण°.<sup>18</sup> Read जातुगण°.<sup>19</sup> Read प्रवच°.<sup>20</sup> Read आप°.<sup>21</sup> Read वन्मा°.<sup>22</sup> Read वद्द्र°.<sup>23</sup> This line appears to have originally ended with the letter प, which was erased by the engraver, because he had repeated it at the beginning of line 87.<sup>24</sup> Read कण्ठ°.<sup>25</sup> Read शर्मणे.<sup>26</sup> Read आग्निवेद्यगोत्रायाप°.<sup>27</sup> Read विष्णुप्रद्व°.<sup>28</sup> Read बहुवच.<sup>29</sup> Read शर्मणे.<sup>30</sup> Read वन्नील°.<sup>31</sup> Read लेहित°.<sup>32</sup> Read काराम्पिनन्दिशर्मणे.<sup>33</sup> Read मण्ट°.<sup>34</sup> Read निम्ब°.<sup>35</sup> Read वद्द्रोणशर्मणे तद्गोत्र°.<sup>36</sup> Read तद्गोत्र°.<sup>37</sup> Read नाम°.<sup>38</sup> Read तद्वद्द्राम°.<sup>39</sup> Read तद्वद्देवशर्मणे.<sup>40</sup> Read मुद्गल°.<sup>41</sup> Read वद्द्रोणाय.<sup>42</sup> Read तद्वच्चक्र°.<sup>43</sup> Read तद्गोत्र°.

## Plate Vb.

- [100.] 'निष्ठदोणशर्म्मेणे सगद्वयम् [1\*] 'ततोवाया' [1\*] 'वन्द्यवन्द्य कृष्णशर्म्मे' [1\*]  
 [101.] कदुकुचतिपालपोचन' कर्मभूतः [1\*] प्रशस्तिकर्त्रे' परमेश्वराय उत्तरकाकुलो-  
 [102.] 'स्वयैके भागः [1\*] 'वैश्वज्जगत् [1\*] 'संगुवामि' [1\*] 'द्रेष्टेष्टिगुप्तम् रे-  
 [103.] वतिनाम्नः परमेश्वरस्य द्वौ भागौ । यावच्चरति स्वे जानुस्यविस्तिष्ठ-  
 [104.] ति' पर्वनाः [1\*] पूचान्कुलश्च वै तावन् [1\*] 'स्येयदचन्द्रतर्कम् [1\*] पुत्रः [1\*] 'श्रिचन्द्र-  
 देवस्य कवि-  
 [105.] त्व<sup>10</sup> परमेश्वरः [1\*] प्रशस्तेः कविनाम्नके स मेधाविकुलोन्मवः<sup>11</sup> ॥<sup>12</sup> [1\*] ००६ म. ति. ॥  
 [106.] கொண்ட கொப்பாகெவரிபதற்கு யாண்டு இருபத்தாறுவது உதய<sup>13</sup> சந்திரமங்கல-  
 [107.] தது வடெய்யொழும் க[ர]ஞ்சிவாயிலாகிய இகம்மறைமங்கலத்து வடெய்யொழும் [1\*]  
 [108.] 13 இ. வி. க. கொழுக்கடிமொன்றாகமையில் இகம் மெ[ல்]ப்பட்டது ஒருநாள்<sup>14</sup> வ[ர]-  
 [109.] துவொமாடுதம் 006

## TRANSLATION.

## A.—Sanskrit portion.

## Hail ! Prosperity !

(Verse 1.) I bow my head devoutly to Sadāśiva, who is seated in the position of profound meditation on the peak of the Sumêru mountain for the welfare of the three worlds ; whose two eyes are the sun and the moon ; who is united with Umâ ; who has conferred splendour on Udayachandra ; (and) who wears matted hair.

(V. 2.) Let him remain for a long time, the glorious lord of Vilvalapura, the ornament of the race of Pûchân, who has conferred the kingdom on the Pallava (king) on many battle-fields, who is benevolent, who is a chastiser of hostile armies, (and) who is renowned on earth !

(V. 3.) Let it remain in the world for a long time, the race of the Pallavas, whose feet, (tender) as sprouts, are worshipped by kings ; whose hands, (tender) as sprouts, are bending under the weight of the water (poured out) at donations ; (and) who have driven away (even) the slightest calamity by the multitude of (their) excellent virtues !

(Line 8.) From the supreme soul was produced Brahmâ ; from Brahmâ, Âṅgiras ; from Âṅgiras, Bṛihaspati ; from Bṛihaspati, Śaṁyu ; from Śaṁyu, Bharadvâja ; from Bharadvâja, Drôṇa ; from Drôṇa, Aśvatthâman, the splendour of whose power was immeasurable ; (and) from him, Pallava, who drove away (even) the smallest calamity from (his) race.

(L. 11.) In the race of Pallava, which thus flourished in an uninterrupted line of regular descent, (was born) Simhavishṇu, a devout worshipper of Viṣṇu ; from Simhavishṇu, Mahêndravarman, whose valour equalled (that of) Mahêndra ; from him, Narasimhavarman, who destroyed (the city of) Vâtâpi, just as Agastya destroyed (the demon) Vâtâpi, (and) who frequently conquered Vallabharâja at Pariyâḷa, Maṇimaṅgala, Śâramâra and other (places). His son (was) another Mahêndravarman. From him (came) Paramêśvaravarman, who defeated the army of Vallabha in the battle

<sup>1</sup> Read निष्ठदोण°.<sup>2</sup> Read ततो°.<sup>3</sup> Read 'पोचन.<sup>4</sup> Read प्रशस्तिकर्त्रे.<sup>5</sup> Read 'दवा°.<sup>6</sup> Read वैय°.<sup>7</sup> Read 'वासिनो.<sup>8</sup> Read 'न्ति.<sup>9</sup> Read श्री°.<sup>10</sup> Read कविस्तु.<sup>11</sup> Read 'लोद्वः.<sup>12</sup> In the original, this sign of punctuation looks like a double म.<sup>13</sup> Read உத.<sup>14</sup> Read ஒருநாள்.

of Peruvālanallūr; from him, Narasimhavarman, who was a devout worshipper of Mahēśvara (and) a great patron of Brāhmanas. His (son was) the very pious Paramēśvara-varman, whose beauty (*darśana*) surpassed (that of all others), just as Paramēśvara (Śiva) has (one) eye (*darśana*) more (than all others).

(L. 19.) The son of this Paramēśvaravarman (was) he who was a conqueror of all, like Bharata; who was immovable, like (Mount) Mēru; who broke the opposing (forces of his) enemies by his own hands, as the sun breaks the opposing (masses of) darkness by his own rays; who was versed in all the fine arts (*kalā*), just as the (full-) moon possesses all digits (*kalā*); who lowered the pride of Nṛiga, Nala (of) Nishadha, Nabhaga, Nabhiga, Bhagīratha and other (kings); whose powerful right arm had become spotted by showers of streams of rutting-juice, which oozed from the temples (of the elephants) of hostile kings; whose great fame, (which resembled) a group of white water-lilies, filled (all) quarters; whose lotus feet were rubbed by the multitude of the diadems of prostrate kings; who resembled Cupid in beauty, the king of Vatsa<sup>1</sup> in (the knowledge of) elephants, Nakula in (the use of) horses, Arjuna in (the use of) the bow, (and) Drōṇa in archery; who was versed in poems, dramas and stories; who was skilled in the *bindumati*, *gūḥachaturthapāda*, *prahāṇikā*, *aksharachyutaka*, *mātrāchyutaka* and similar (verses);<sup>2</sup> who was a treasury of policy, a vessel of wealth, free from spots, a destroyer of the power of the Kali (age), (and) devoted (to liberality) as the *Kalpaka* (tree);—<sup>3</sup>

(V. 4.) The virtuous Nandivarman, the lord of the Pallavas, (is) the death of enemies, a Cupid to women, unconquerable by armies, rich in virtues, the refuge of subjects (and) a *Kalpa* tree to good men.

(V. 5.) Breaking in battle an army of elephants by sharp arrows, this king, the lord of men (and) hero in war, shines like the sun, the friend of the lotus, who gradually breaks the mass of darkness by the bundles of (his) rays (and) rises over the mountain.

(V. 6.) Until the end of the world, the favourite (ornaments) on earth of this renowned lord, the banner of the Pallavas, are the following:— the victorious bow (which is) the ornament of (his) hand, (and) the rutting-juice of hostile elephants at the head of battles, (which is) the unguent of (his) body.

(L. 36.) His son<sup>4</sup> was Nandivarman, the lord of men, the lord of the earth, the statesman,<sup>5</sup> the wrestler of the Pallavas (*Pallavamalla*).

(L. 37.) While this lord of men was ruling the earth, in the year which was completing the number twenty-one (of the years of the reign) of this same Nandivarman, a request<sup>6</sup> was made to the lord (*viz.*, Nandivarman) by the chastiser of hostile armies,<sup>7</sup> the excellent hero, called Udayachandra, who was the lord of the river Vēgavati, the banks of which are adorned with bowers of areca-palms, cocoanut-trees, mango-trees, palmyras, *histāla*, *tamāla*, *nāga*, *puṁnāga*, red *aśōka*, *kuravaka*, *mādhavi*, *karnikāra* and other trees, (and) which smells of saffron that has come off from the tips of the breasts of proud women, whose minds are intoxicated with passion; who was the lord of the city called Vilvāla, which is the

<sup>1</sup> See p. 357, note 6.

<sup>2</sup> These terms are explained in the commentary on the *Āḍḍambiri*, p. 14 f. of the Bombay edition of 1890.

<sup>3</sup> This sentence is interrupted by verses 4 to 6, but is again taken up in line 36.

<sup>4</sup> The words तस्य पुत्रः are here repeated for the sake of clearness, though they had already occurred in line 19, at the beginning of the prose passage which was interrupted in line 29 by verses 4 to 6.

<sup>5</sup> With the epithet *Nayabhara* compare *Bahunaya* and *Nayānudin*, two epithets of Rājashihha: Vol. I, No. 25, paragraphs 3 and 42.

<sup>6</sup> This request, which refers to a grant of land, is specified in l. 62 ff.

<sup>7</sup> The same epithet occurs in verse 2.

ornament of the whole world, *(and)* the *bazar* roads of which are covered with copious drops of water, that has trickled out of the nostrils of the trunks of troops of hostile elephants, which resemble clouds, black like ink, in the rainy season; who was born in the race of Pūchān, which had been handed down by (*i.e.*, had been in the hereditary service of) the uninterrupted succession of the Pallava race; who, when he perceived that Pallavamalla was besieged in Nandipura by the Dramiḷa princes, unable to bear this, like the visible death of the crowd of the enemies of Pallavamalla, slew with (*his*) sharp sword, which glittered like the petal of a water-lily, the Pallava king Chitramāya and others; who defeated the hostile army on the battle-fields of Nimba[vana], Chūtavana, Śamkaragrāma, Neilār, Nelvēli, Śūgravaṇḍūr and so forth, and (*thus*) bestowed the whole kingdom many times on the Pallava; who, while his strong arm became adorned with the copious rattling-joints<sup>1</sup> which oozed out at (*his*) collision with the pair of tusks of the elephant on which the leader of the Śabara army was mounted, split (*the head of*) the opposing Śabara king, called Udayana, in the terrible battle of Nelvēli, which could hardly be entered by a common man, and seized (*his*) mirror-banner made of a peacock's tail; who, in the Northern region also, pursued the Nishāda chief, called Prithivivyāghra, who, desiring to become very powerful, was running after the horse of the *Aśvanēdha*, defeated (*him*), ordered (*him*) out of the district (*vishaya*) of Vishṇurāja, (*which*) he subjected to the Pallava, and seized faultless pearl necklaces of excellent lustre, an immeasurable heap of gold, and elephants; *(and)* who destroyed (*the fort of*) Kālidurga, which was protected by the goddess Kālī, and defeated the Pāṇḍya army at the village of Maṇṇaikudī.

(L. 62.) At his (Udayachandra's) request, (*king* Nandivarman) gave, in order to reward (*the deeds of*) the edge of the sword of him who had bestowed the whole kingdom (*on his lord*),<sup>2</sup> to one hundred and eight Brāhmanas the village of Kumāramaṅgala-Vellattūr in the Paśchimāśrayanadi-vishaya, and two water-levers (*akṣyaṇtra*) in (*the village of*) Korragrāma, having conferred (*on the granted village*) the (*new*) name of Udayachandramaṅgalam.

(L. 65.) The eastern boundary of this (*village is*) a small river. The southern boundary (*is*) on the north of (*the village called*) Samudradatta-chaturvêdimāṅgalam, *(and)* on the north of (*the tank called*) Chakratīrtha; (*going*) to the west from this, on the north of the temple (*dēvagrīha*) of Korragrāma; (*going*) to the west from this, on the north of the north-western boundary of the previously (*mentioned village of*) Samudradatta-chaturvêdimāṅgalam *(and)* of (*the tank called*) Uragahrada; *(and going)* to the west from this, the southern side of (*the hill called*) Anaḍutpālāchala. Its western boundary (*is the hill called*) Lōhitagiri; going north from this, (*the western boundary is*) on the east of (*the hill called*) Veḷālaśikhara; *(and)* on the west of (*the hill called*) Kṛishṇaśila-śilōchchaya, (*the cave called*) Raupinaguhā. The north-western boundary (*is the tank called*) Sindhu-vāhrada. The northern boundary (*is*) on the south of the southern boundary of the village called Kāñchidvāra. The north-eastern boundary (*is*) the (*river*) Kshīranadī.

(L. 74.) (*The king*) gave the land included within these four boundaries, with the use of the water of the rivers and canals, with all exemptions, having expropriated others (*viz.*, Jaina heretics?),<sup>3</sup> whose observances were not in accordance with the law.

<sup>1</sup> Compare line 23 and verse 6.

<sup>2</sup> Compare the words सकलमेव राज्यं प्रयच्छन् . . . . . रणभूमिषु पल्लवाय in l 48 ff. and अनेकरण-भूमिषु पल्लवाय राज्यप्रदः in verse 2.

<sup>3</sup> Compare No. 76 below, verse 27 f. and line 97 f.

## (L. 75.) LIST OF DONEES.

No.	Gōtra.	Sūtra.	Residence.	Name of donee.	Number of obols.
1.	Kaundinya ..	Pravachana ..	....	Rudrasarma ..	2
2.	Do. ..	Do. ..	....	Garadindasarma ..	2
3.	Do. ..	Do. ..	....	Gasamitasarma ..	2
4.	Do. ..	Do. ..	....	Dhmasarma ..	2
5.	Do. ..	Do. ..	....	Agnisarma ..	2
6.	Do. ..	Do. ..	....	Matasarma ..	2
7.	Do. ..	Āpastambha ..	....	Mādhavasarma ..	2
8.	Do. ..	Do. ..	....	Manasarma ..	2
9.	Do. ..	Do. ..	....	Nārāyaṇasarma ..	2
10.	Do. ..	Do. ..	....	Drōpasarma ..	2
11.	Do. ..	Do. ..	....	Agnisarma ..	2
12.	Kāsvapa. ....	Āpastamba <sup>1</sup> ..	....	Bhavanābhāṭṭa ..	2
13.	Do. ..	Do. ..	....	Manisarma ..	2
14.	Do. ..	Do. ..	....	Kāśisarma ..	2
15.	Do. ..	Do. ..	....	Tinṇasarma ..	2
16.	Do. ..	Do. ..	....	Virasanta ..	2
17.	Do. ..	Do. ..	....	Kāla ..	2
18.	Bhāradvāja ..	Āpastambha ..	....	Rudrakumāra ..	2
19.	Do. ..	Do. ..	....	Skanda ..	2
20.	Do. ..	Do. ..	....	Nārāyaṇa ..	2
21.	Do. ..	Do. ..	....	Tārisarma ..	2
22.	Do. ..	Do. ..	....	Chēttasarma <sup>2</sup> ..	2
23.	Do. ..	Pravachana ..	....	Sūlamapṭa ..	2
24.	Do. ..	Do. ..	....	Skanda ..	2
25.	Do. ..	Do. ..	....	Devanandras ..	2
26.	Jātākarna ..	Do. ..	....	....	2
27.	Vatsa. ....	Āpastambha ..	Abhūṇḍi ..	Gōvindaasarma ..	2
28.	Do. ..	Do. ..	....	Mādhavasarma ..	2
29.	Do. ..	Do. ..	....	Bhadrikāla ..	2
30.	Do. ..	Do. ..	....	Tārisarma ..	2
31.	Do. ..	Do. ..	....	Nārāyaṇasarma ..	2
32.	Do. ..	Do. ..	....	Rāmasarma ..	2
33.	Āgnivēśya ..	Do. ..	....	Drōpasarma ..	2
34.	Vādhūla ..	Do. ..	....	Nārāyaṇa ..	2
35.	Ārēya ..	Do. ..	Chattipura ..	Nandin ..	2
36.	Vishnupriddha ..	Bahvricha <sup>3</sup> ..	....	Nimbodāśasarma ..	2
37.	Do. ..	Do. ..	....	Nīlakṛṣṇa ..	2
38.	Do. ..	Do. ..	....	Pitṭasarma ..	2
39.	Do. ..	Do. ..	....	Sāṅkṛṣṇa ..	2
40.	Lōhita ..	Āpastambha ..	Kārambi ..	Nandisarma ..	2
41.	Vasishṭha ..	Pravachana ..	Kāvanār ..	Matasarma ..	2
42.	Do. ..	Do. ..	....	Drōpasarma ..	2
43.	Gōtama ..	Āpastambha ..	....	Nimbodāśasarma ..	2
44.	Do. ..	Do. ..	....	Agnisarma ..	2
45.	Do. ..	Pravachana ..	....	Rudramapṭa ..	2
46.	Parāsara ..	Do. ..	....	Gasamitasarma ..	2
47.	Do. ..	Do. ..	....	Mādhavasarma ..	2
48.	Do. ..	Āpastambha ..	....	Nāgasarma ..	2
49.	Harita ..	Do. ..	....	Vināyakaasarma ..	2
50.	Do. ..	Do. ..	....	Skanda ..	2
51.	Do. ..	Do. ..	....	Kṛṣṇa ..	2
52.	Do. ..	Do. ..	....	Dhmasarma ..	2
53.	Do. ..	Do. ..	....	Devasarma ..	2
54.	Mudgala ..	Do. ..	....	Channakāla ..	2
55.	Do. ..	Do. ..	....	Drōpa ..	2
56.	Kausika ..	Do. ..	....	Kandramapṭa ..	2
57.	Do. ..	Do. ..	....	Channakumāra ..	2
58.	Do. ..	Pravachana ..	....	Tiptadrōpasarma ..	2
59.	Do. ..	Āpastambha ..	....	Kūlasarma ..	1
60.	....	....	Orrir <sup>4</sup> ..	Katukuchatti-Pāṇḍya <sup>5</sup> ..	1
61.	....	....	Uttarakūla <sup>6</sup> ..	"To the author of the (new) eulogy (praise), Paramēśvara."	1
62.	....	....	....	"To the (old) physician."	1
63.	....	....	Gaṅgapura ..	"To the devout worshipper of Mahāvara, called Bēvatī, who was the son of Drōpasrīsthīrappa."	2
Total ..					133

<sup>1</sup> This is the only instance, in which the name of the *sūtra* is spelled in the usual manner, while the form *āpastambha* is employed in all other cases.

<sup>2</sup> This would be Jyēsthāsarman in Sanskrit.

<sup>3</sup> This is not the name of a *sūtra*, but that of a *śāstra*; the *sūtra* is not mentioned in this case.

<sup>4</sup> This is Tiruvorriyūr near Madras; see p. 290, note 1.

<sup>5</sup> This is the Tamil name of the Sanskrit Bṛhad.

<sup>6</sup> I.e., 'the northern Kākula.' This appears to refer to Chikāḍa in the Gadag district as distinguished from the more southern Śrīkākulam in the Kistna district.

<sup>7</sup> With *vaidya-bhāga* compare *maruṭṭu-bhāga* in No. 4. paragraph 3, and *maruṭṭu-bhāga* in No. 5. paragraph 3.



(V. 7.) As long as the sun moves in the sky, as long as the mountains stand, (*and*) as long as the moon and the stars (*endure*), so long let the race of Pûchân remain!

(V. 8.) The poet Paramêśvara, who was the son of the illustrious Chandradêva (*and*) was born from the race of Mêdhâvin, made the poetry of the (*above*) eulogy (*prâśasti*).

*B.—Tamil portion.*

(L. 105.) In the twenty-sixth year (*of the reign*) of Madirai-konḍa Kô-Parakêśarivarman, we, (*the members of*) the assembly (*sabhi*) of Uda[ya]chandramangalam, and we, (*the members of*) the assembly of Kâñchivâyil, *alias* Iganmaraimangalam, (*have agreed as follows*):—

(L. 108.) We, (*the inhabitants of*) these two villages, having joined (*and*) having become one, shall prosper as one village from this (*date*).

### III.—INSCRIPTIONS OF THE CHOLA DYNASTY.

#### NO. 75. ON A PILLAR AT UYYAKKONDAN-TIRUMALAI.

This short inscription is engraved on a pillar in the south-east corner of the veranda which surrounds the shrine of the Ujjivanâtha temple at Uyyakkondân-Tirumalai, a village 3 miles west of Trichinopoly. It records the gift of a perpetual lamp in the 34th year of the reign of Madirai-konḍa Kô-Parakêśarivarman, *i.e.*, of the Chôla king Parântaka I.<sup>1</sup> The donor was Pirântakan-Mâdêvadigaḷâr, a queen of Pirântakan-Kanḍarâdittadêvar. The only king with a similar name, of whom we know, is Gaṇḍarâdityavarman, the second son of Parântaka I.<sup>2</sup> As the inscription belongs to the time of Parântaka I. himself, and as it prefixes the word *Pirântakan* to the name of Kanḍarâdittadêvar,<sup>3</sup> it is evident that Gaṇḍarâdityavarman, the son of Parântaka I., is actually meant here. The name Parântaka also forms the first member of the name of the queen of Kanḍarâdittadêvar; Pirântakan-Mâdêv-aḍigaḷâr probably means 'the devotee (of the temple) of Mahâdêva, (founded by) Parântaka (I.).'

The hitherto published inscriptions of Parântaka I. are dated in the 13th,<sup>4</sup> 15th,<sup>5</sup> 24th<sup>6</sup> and 26th<sup>7</sup> years of his reign. The latest sure date hitherto found is the 40th year in an inscription of the Pañchanadêśvara temple at Tiruvaivârû.<sup>8</sup>

The large Leyden grant (l. 48 ff.) states that Gaṇḍarâdityavarman, the second son of Parântaka I., "founded, for the sake (of bliss) in another (world), a large village, (called) by his own name, in the country on the northern bank of Kavêra's daughter (*i.e.*, the Kâvêri river)." This village appears to be identical with Gaṇḍarâditya-chaturvêdimangalam, which is mentioned in several Tanjore inscriptions<sup>9</sup> as belonging to a district on the northern bank (of the Kâvêri), and with the modern Kanḍarâdityam in the Uḍaiyârpâlaiyam tâlluqa.<sup>10</sup> The fifth of the nine Śaiva hymns known as *Tiruvîśaippâ* was composed by Kanḍarâdittan, who calls himself 'king of the people of Tañjai,' *i.e.*, Tanjore, and

<sup>1</sup> See p. 365, note 5.

<sup>2</sup> See lines 38, 48 and 60 of the large Leyden grant.

<sup>3</sup> Compare *Parântakan-Kundavaiyâr*, *i.e.*, 'Kundavai, (the daughter of) Parântaka (II.),' in No. 6, p. 68.

<sup>4</sup> *Ep. Ind.*, Vol. III, p. 280 f.

<sup>5</sup> Vol. I, Nos. 82 and 83, and Vol. II, No. 76.

<sup>6</sup> *Madras Christian College Magazine*, Vol. VIII, p. 104 ff.

<sup>7</sup> *Ep. Ind.*, Vol. III, p. 147, and the endorsement of No. 74 above.

<sup>8</sup> No. 232 of 1894 in my *Annual Report* for 1894-95.

<sup>9</sup> No. 6, paragraph 14; No. 69, 78; and No. 70, 65

<sup>10</sup> See Vol. I, p. 112, note 6.

must be accordingly identified with the Chôla king Gaṇḍarâdityavarman.<sup>1</sup> The carpenter Kaṇḍarâditta-Perundachchan in No. 66, paragraph 505, is apparently named after Gaṇḍarâdityavarman, the grand-uncle of the then reigning king Râjarâjadêva.

According to the subjoined inscription, the ancient name of Uyyakkonḍu-Tirumalai was Nandipanmamaṅgalam, which suggests that the place may have been founded by one of the Pallava kings named Nandivarman. The temple was called Tirukkarkuḍi-Paramêśvara. This enables us to identify it with Karkuḍi, a shrine which is referred to in the *Periyapurāṇam* as situated in the Chôla country to the south of the Kâvēri river.

## TEXT.

- [1.] மதிரை கொண்ட கொப்பா-
- [2.] கெசரி[வ]தூர்க்கு யாண்டு மு-
- [3.] [ப்]பத்துநாலாவது தெந்-
- [4.] கரை ஸு[த்ரு]தெயம் நகிபதம்-
- [5.] ம்கலத்து திருக்கற்குடிவா-
- [6.] லெலுநற்கு பிராந்தகக் கண்-
- [7.] டராதித்தெவர் தெவியார்
- [8.] மழபெருமான் மகளார் பிரா-
- [9.] ந்தகன்மாதெவடிகளார்
- [10.] ஒருதிருகொத்தாவினக்கு இ-
- [11.] ரவும் பகலும் எரிவதாக சீச-
- [12.] தம் சூலஉழக்கால் உழக்கு
- [13.] கெயட்டி சந்திராதித்தவ-
- [14.] ல் எரிப்[ப்]தாக வைத்த சாவா
- [15.] <sup>2</sup>முவாப்பொராடு தொண்ணூ-
- [16.] டு [||\*] [வதூ]ரதெவையா[||\*]டுகெ [||\*]

## TRANSLATION.

In the thirty-fourth year (*of the reign*) of Madirai-konḍa Kô-Parakêsarivarman,—Pirântakan-Mâdêvaḍigalâr, the daughter of Mara-Perumâl (*and*) queen of Pirântakan-Kaṇḍarâdittadêvar, gave ninety full-grown ewes, which must neither die nor grow old,<sup>3</sup> to (*the temple of*) Tirukkarkuḍi-Paramêśvara at Nandipanmamaṅgalam, a *brahmadêya* on the southern bank (*of the Kâvēri river*), for supplying every day as long as the moon and the sun endure, (*one*) *urakku* of ghee (*measured*) by the *urakku* (*staple I will*) a trident,<sup>4</sup> in order to feed one sacred perpetual lamp which shall burn day and night. (*This charity is placed under*) the protection of all *Mâhêśvaras*.

## No. 76. UDAYENDIRAM PLATES OF PRITHIVIPATI II. HASTIMALLA.

The subjoined inscription was first made known by the Rev. T. Foulkes in the *Manual of the Salem District*, Vol. II, p. 369 ff. It is engraved on one of the five sets of copper-plates, which appear to have been discovered at Udayêndiram in A. D. 1850 and are now in the

<sup>1</sup> See Mr. P. Sundaram Pillai's valuable article on the Age of Tiruṇḍuvai in the *Madras Christian College Magazine*, Vol. IX, pp. 344 and 511; and *Ep. Ind.* Vol. III, p. 280 f.

<sup>2</sup> Read முவா.

<sup>3</sup> *I.e.*, which have to be replaced by fresh ones when they die or grow old; see Vol. I, p. 114, note 1.

<sup>4</sup> *Sûla* is used for *triśûla*.

possession of the Dharmakartā of the Saundaranāja-Perumāḷ temple at Udayēndiram.<sup>1</sup> I owe the opportunity of using the original plates to the courtesy of Mr. F. A. Nicholson, I.C.S.

The copper-plates are seven in number. They measure about  $8\frac{3}{4}$  to  $8\frac{1}{2}$  by  $3\frac{1}{4}$  inches. The edges of each plate are raised into rims for the protection of the writing, which is in very good preservation. The plates are strung on a copper ring, which had been already cut when Mr. Foulkes examined the plates. The ring is about  $\frac{1}{2}$  inch thick and measures about  $5\frac{1}{4}$  inches in diameter. Its ends are soldered into the lower portion of a flower, which bears on its expanded petals a circular seal of about  $2\frac{1}{2}$  inches in diameter. This seal, which I have figured in the *Epigraphia Indica* (Vol. III, p. 104, No. 4 of the Plate), bears, in relief, a bull couchant which faces the proper right and is flanked by two ornamented lamp-stands. Above the bull are an indistinct figure (perhaps a squatting male person) and a crescent, and above these a parasol between two *chauris*. Below the bull is the Grantha legend *Prabhumēru*. From the Udayēndiram plates of the Bāṇa king Vikramāditya II.<sup>2</sup> we learn that his great-grandfather had the name or surname Prabhumēru. The occurrence of this name on the seal of the subjoined grant suggests that the Gaṅga king Prithivīpati II. adopted a Bāṇa *bicuda* and placed it on his seal when the Bāṇa kingdom was bestowed on him by the Chôḷa king Parāntaka I. As, however, the seal-ring had been already cut when Mr. Foulkes examined the plates, the possibility remains that, as in the case of the inscription No. 71,<sup>3</sup> the present seal may have originally belonged to another set of plates, perhaps to those of Vikramāditya II.<sup>4</sup>

The first five plates bear 28 Sanskrit verses in the Grantha alphabet. The alphabet and language of the two last plates (and of a portion of the last line of plate *Fb*) is Tamil. A few Tamil letters are used in the middle of the Sanskrit portion, *viz.*, *ṃ* of *Vaimbalguri* in line 42, *ṃ* of *Śrīpurambīya* in line 45, and *ḥ* of *Parivī* in line 62. A few words in Sanskrit prose and Grantha characters occur at the beginning of plate *I* and at the end of plate *VII* (*svastī śri*, l. 1, and *ōṇ namō Nārāyaṇāya*, l. 101).

The Sanskrit portion opens with invocations of Viṣṇu and Śiva (verses 1 and 2). The next few verses (3 to 11) contain a genealogy of the Chôḷa king Parāntaka I. Then follows a genealogy of the Gaṅga-Bāṇa king Prithivīpati II. surnamed Hastimalla (vv. 12 to 23), and the information that, with the permission of his sovereign Parakêśarin or Parāntaka I., he granted the village of Kaḍaikkôṭṭūr to the village of Udayēndu-chaturvêdimangalam (vv. 24 to 26). Excluded from the grant was certain land which belonged to the Digambara Jainas (v. 27 f. and l. 97 f.). The Tamil portion contains a minute description of the boundaries of Kaḍaikkôṭṭūr and adds that the grant was made by Śembiyan-Māvalivāṇarāya (*i.e.*, the Gaṅga-Bāṇa king Prithivīpati II.) in the 15th year of the reign of Madirai-koṇḍa Kô-Parakêsarivarman (*i.e.*, the Chôḷa king Parāntaka I.), and that the granted village was clubbed together with Udayāsandira-mangalam into *one* village, called Vīranārāyaṇachchēri in commemoration of Parāntaka's surname Vīranārāyaṇa.

The Chôḷa genealogy (vv. 3 to 11) may be subdivided into three portions, *viz.*, mythical ancestors, ancient Chôḷa kings, and direct predecessors of Parāntaka I. The mythical ancestors (v. 3) are Brahmā, Marichi, Kâśyapa, the Sun, Rudrajit, Chandrajit and Śibi. The four first of these are named in the same order in the Udayēndiram plates of Vīra-Chôḷa<sup>5</sup>

<sup>1</sup> See above, p. 361 f.

<sup>2</sup> *Ep. Ind.*, Vol. III, p. 74.

<sup>3</sup> *Ep. Ind.*, Vol. III, p. 75.

<sup>4</sup> *Ep. Ind.*, Vol. III, p. 81.

<sup>5</sup> See page 362 above.

and in the *Kalingattu-Parani*;<sup>1</sup> in the *Vikkirama-Sōraṇ-Uḷā*,<sup>2</sup> Marichi is placed after Kāśyapa. Śibi is mentioned by name in the large Leyden grant (L 13) and alluded to in the *Kalingattu-Parani* (viii. 13) and in the *Vikkirama-Sōraṇ-Uḷā* (ll. 20 to 22).

The ancient Chōḷa kings to whom the subjoined inscription refers (v. 4), are Kōkkilli, Chōḷa, Karikāḷa and Kōchcheṇṇaṇ.<sup>3</sup> The Leyden grant mentions the same persons in different order, *viz.*, Chōḷa (L 17), Karikāḷa (L 24), Kōchcheṇṇaṇ<sup>4</sup> (L 25) and Kōkkilli (L 26). The *Kalingattu-Parani* alludes first to Kōkkilli as having wedded a Nāga princess (viii. 18), then to Kōchcheṇṇaṇ as contemporary of the poet Poygai (*ibid.*), and last to Karikāḷa as having built embankments along the Kāvēri river (viii. 20), while the *Vikkirama-Sōraṇ-Uḷā* alludes first to Kōkkilli (l. 19 f.), then to Karikāḷa (l. 26), and last to Kōchcheṇṇaṇ (l. 27 f.). It will be observed that each of the four documents which record the names and achievements of these ancient Chōḷa kings, enumerates them in different order. One of the four kings, Kōkkilli, can hardly be considered a historical person, as he is credited with having entered a subterraneous cave and there to have contracted marriage with a serpent princess,<sup>5</sup> and as the *Vikkirama-Sōraṇ-Uḷā* places him before the two mythical kings Śibi and Kavēra; and the king Chōḷa of the Udayēndiram plates and of the Leyden grant is nothing more than a personification of the Chōḷa dynasty,—just as Pallava, the supposed son of the hero Aśvatthāman and founder of the Pallava race.<sup>6</sup>

The two remaining kings, Kōchcheṇṇaṇ and Karikāḷa, are the heroes of two Tamil poems, the *Kaḷavari* by Poygaiyār and the *Paṭṭinappalai* by Rudraṅgannanār. These two poems must be considerably more ancient than the *Kalingattu-Parani*, which belongs to the time of Kulōttuṅga I. (A.D. 1063 to 1112), because the author of this poem (viii. 18 and 21) believed them to be actually composed before the time of Parāntaka I. and during the very reigns of Kōchcheṇṇaṇ and Karikāḷa. While the *Kalingattu-Parani* places Kōchcheṇṇaṇ before Karikāḷa, who is represented as having inscribed on Mount Mēru the history of his predecessors, and among them of Kōchcheṇṇaṇ (viii. 19), the Leyden grant calls Kōchcheṇṇaṇ a descendant of Karikāḷa, and the *Vikkirama-Sōraṇ-Uḷā* refers to the two kings in the same order. The Leyden grant even represents the mythical king Kōkkilli as a descendant of Kōchcheṇṇaṇ. A comparison of these conflicting statements shows that, at the time of the composition of the three documents referred to, no tradition remained regarding the order in which Kōchcheṇṇaṇ and Karikāḷa succeeded each other. Probably their names were only known from ancient Tamil panegyrics of the same type as the *Kaḷavari* and the *Paṭṭinappalai*. It would be a mistake to treat them as actual ancestors of that Chōḷa dynasty whose epigraphical records have come down to us. They must rather be considered as two

<sup>1</sup> Canto viii. verse 9; *Ind. Ant.*, Vol. XIX, p. 330.

<sup>2</sup> *Ind. Ant.*, Vol. XXII, p. 147.

<sup>3</sup> This is a Sanskritised form of the Tamil *Kōchcheṇṇaṇ*.

<sup>4</sup> This represents the Tamil *Kōchcheṇṇaṇ*.

<sup>5</sup> According to the *Perumbānḍaruppaḷai*, a poem by Rudraṅgannanār (see Papdit Śrinivāsa's edition of the *Paṭṭupṭṭu*, Preface, p. 3), a Chōḷa king of Nāgapattinam (Negapatam), who is clearly a reminiscence of Kōkkilli, entered the Nāga world through a cavern, married a Nāga princess, and became by her the father of Iṇḍairaiyan, a Tondaimān, *i.e.*, king of Kāñchi. In certain apocryphal works, this mythical being is called Āḍoṇḍai and represented as the son of Kulōttuṅga-Chōḷa (I); see Wilson's *Manuscript Catalogue*, Madras reprint, p. 209, Taylor's *Catalogue*, Vol. III, p. 426 f., and Mr. Sewell's *Life of the Emperor*, Vol. II, pp. 152, 153 and 213. The Kāśikūṭi plates (No. 73, ll. 101 f. and 116) mention 'the tank of Tiralaya or Tiraiyan.' The name of this tank is perhaps connected with Iṇḍairaiyan. If this were the case, it would prove the antiquity of the legend of Āḍoṇḍai.

<sup>6</sup> See Vol. I, Nos. 24, 32 and 151, and Vol. II, Nos. 73 and 74.

representatives of extinct dynasties of the Chôla country, whose names had survived in Tamil literature either by chance or on account of their specially marked achievements.

To Karikâla the Leyden grant (l. 24 f.) attributes the building of embankments along the Kâvêri river. The same act is alluded to in the *Kalîngattu-Parani* and the *Vikkirama-Sôlag-Uti*. The *Kalîngattu-Parani* (viii. 21) adds that he paid 1,200,000 gold pieces to the author of the *Pattuppâtî*.<sup>4</sup> According to the *Porunarâruppatai*, a poem by Mañjimmâl, the name of the king's father was Ilanjêṭcheṇṇi. The king himself is there called Karigâl, i.e., 'Black-leg' or 'Elephant-leg,'<sup>5</sup> while the Sanskritised form of his name, Karikâla, would mean 'the death to elephants.' He is said to have defeated the Chêra and Pândya kings in a battle fought at Vennil.<sup>6</sup> According to the *Silappadikâram*,<sup>7</sup> his capital was Kâvirippâmbaṭṭinam.<sup>8</sup> In one of his interesting contributions to the history of ancient Tamil literature,<sup>9</sup> the Honourable P. Coomaraswamy allots Karikâla to the first century A.D. This opinion is based on the fact that the commentaries on the *Silappadikâram* represent Karikâla as the maternal grandfather of the Chêra king Śenguṭṭuvan, a contemporary of Gajabâhu of Ceylon. Mr. Coomaraswamy identifies the latter with Gajabâhu I., who, according to the *Mahāvamsa*, reigned from A.D. 113 to 135. With due respect to Mr. Coomaraswamy's sagacity, I am not prepared to accept this view, unless the identity of the two Gajabâhus is not only supported by the mere identity of the name, but proved by internal reasons, and until the chronology of the earlier history of Ceylon has been subjected to a critical examination.

The last of the four ancient Chôla kings to whom the subjoined inscription refers, is Kôcheṇṇan, i.e., 'king Red-eye.' Poygaiyâr's poem *Kaḷavaṇi*, which has been translated into English by Mr. Kanakasabhai Pillai,<sup>7</sup> describes the battle of Kaṇumalam, in which Śengan defeated and captured a Chêra king. The *Kalîngattu-Parani* and the *Vikkirama-Sôlag-Uti* state that the prisoner was set at liberty by the king, after the *Kaḷavaṇi* had been recited in the presence of the latter. The Leyden grant (l. 26) calls him "a bee at the lotus feet of Śambhu (Śiva)."<sup>8</sup> By this it alludes to the fact that Śengan was considered as one of the sixty-three devotees of Śiva.<sup>9</sup> The *Periappurânam* calls him the son of the Chôla king Śubhadêva by Kamalavati, and attributes to him the foundation of the Jambukêśvara temple.<sup>10</sup> His name is mentioned by two of the authors of the *Dêvâram*: Sundaramûrti invokes him in the *Tiruttonḷattogai*,<sup>11</sup> and refers to a temple which Kôcheṇṇan

<sup>4</sup> See Paṇḍit Śâminâdaiyar's edition of the *Pattuppâtî*, Preface, p. 2.

<sup>5</sup> In support of the first of these two renderings it is alleged that he was accidentally burnt by fire in his youth; see Paṇḍit Śâminâdaiyar's Introduction to his edition of the *Purandâpûru*. Compare the similar name Pulikâla, which Dr. Fleet derives from *puli*, 'a tiger,' and *kâlu*, 'foot' or 'leg;' *Ep. Ind.*, Vol. III, p. 231, note 2.

<sup>6</sup> *Pattuppâtî*, p. 58; compare *Kalîngattu-Parani*, viii. 19.

<sup>7</sup> See Paṇḍit Śâminâdaiyar's Introduction to his edition of the *Purandâpûru*. <sup>8</sup> See p. 287, note 3.

<sup>9</sup> 'A half-hour with two ancient Tamil poets;' *J. R. A. S., Ceylon Branch*, 1894.

<sup>10</sup> *Ind. Ant.*, Vol. XVIII, p. 259 ff.

<sup>11</sup> The present translation of the Leyden grant erroneously connects this epithet with Kôkkilli, to whom the second half of the verse refers. It also connects Karikâla's epithet *arikâla*, i.e., 'the death to enemies,' with the preceding verse, and thus obtains a Chôla king Arikâla, while the actual name of Karikâla's ancestor was Pañchapa, i.e., 'the protector of the five (Pâṇḍavas);' the same mythical king is alluded to in the *Kalîngattu-Parani*, viii. 17, as having assisted the army of Dharma (Yudhisṭhira) in the Bhârata war.

<sup>12</sup> See page 152 above.

<sup>13</sup> See page 253 above.

<sup>14</sup> See p. 152, note 5, and *Ind. Ant.*, Vol. XXII, p. 64, note 49.

had built at Nannilam;<sup>1</sup> and Tiruñāṇasambandar mentions two other temples which the Chōla king Śeyyagan<sup>2</sup> had built at Ambar<sup>3</sup> and at Vaigal.<sup>4</sup> The last two references prove that Śengan must have lived before the 7th century, to which, as shown by Mr. Venkayya,<sup>5</sup> Tiruñāṇasambandar belongs. Finally, Mr. Venkayya<sup>6</sup> has found that the *prabandham* speaks of a visit of the Chōla king Kōchcheṇṇan to the Viṣṇu temple at Tirunaraiyūr.<sup>7</sup>

Verses 4 and 5 of the Udayendiram plates and lines 28 to 31 of the large Leyden grant mention the names of the grandfather and father of Parāntaka I., Vijayālaya and Āditya I. Both kings are described in general terms, and no special deeds or events are noticed in connection with them. It may be concluded from this that they were insignificant princes, and that Parāntaka I. was the actual founder of the Chōla power. The king during whose reign the present grant was issued, bore various names. The Leyden grant (ll. 32 and 40) calls him Parāntaka. The same name occurs in verses 21 and 25 of the Udayendiram plates. He was also called Vīranārāyaṇa, a name which occurs in verse 6, and which is presupposed by Vīranārāyaṇachēri, as the granted village was termed after the name of "His Majesty" (l. 73 f.). Another name of his was Parakēsarīn (v. 21), which forms part of his Tamil designation Madirai-kōṇḍa Kō-Parakēsarivarman (l. 71), i.e., 'king Parakēsarivarman who took Madirai (Madhurā)'. The conquest of Madhurā and the defeat of its ruler, the Pāṇḍya king Rājasimha, is referred to in verses 9 and 11. Parāntaka I. is also reported to have repulsed an army of the king of Lankā (Ceylon) and to have earned by this feat the surname Saṃgrāmarāghava (v. 10). Hence he calls himself 'Kō-Parakēsarivarman who took Madirai (i.e., Madhurā) and Īraṃ (i.e., Ceylon)' in some of his inscriptions.<sup>8</sup> He defeated, among others, the Vaidumba king,<sup>9</sup> "uprooted by force two lords of the Bāṇa kings" (v. 9), and conferred the dignity of "lord of the Bāṇas" on the Gaṅga king Prithivīpati II. (v. 21). His queen was the daughter of a king of Kēraḷa (v. 8). The Leyden grant (l. 35 f.) reports that "(this) banner of the race of the Sun covered the temple of Śiva at Vyāghrāgrahāra with pure gold, brought from all regions, subdued by the power of his own arm." As stated before,<sup>10</sup> this verse refers to the gilding of the *Kanakasabhā* or 'Golden Hall' at Chidambaram. Mr. P. Sundaram Pillai has pointed out that the expression 'Golden Hall' (*Parasabhā*) occurs already in the *Divyāram* of Appar (*alias* Tirunāvukkaraiyar), the elder contemporary of Tiruñāṇasambandar.<sup>11</sup> Consequently, it seems that Parāntaka I. did not gild the Chidambaram temple for the first time, but that he only re-gilded it. Mr. Sundaram adds that "Umāpati Śivāchārya, to whose statements we are bound to accord some consideration, ascribes, in the 14th century, the building of the Golden Hall and the town (Chidambaram) itself to a certain Hiranyavarman of immemorial antiquity." Though the name Hiranyavarman actually

<sup>1</sup> See p. 284, note 3.

<sup>2</sup> *Ind. Ant.*, Vol. XXII, p. 64, note 51.

<sup>3</sup> *Ep. Ind.*, Vol. III, p. 277 f.

<sup>4</sup> See his notes at the end of Paṇḍit Śāminādayar's edition of the *Parandiyāra*.

<sup>5</sup> Tirumaṅgaimannan's *Perigatirumōri*, verses 551 to 560.

<sup>6</sup> மதுரைப் பழங்கோட்டை; No. 88 of 1892, Nos. 232 and 233 of 1894, and No. 15 of 1895. The Madras Museum plates of Kō-Parakēsarivarman *alias* Utiyann-Chidambaram refer to the 18th year of "Parakēsarivarman who took Madhurā and Ceylon;" see my *Progress Report* for October 1890 to March 1891, p. 5.

<sup>7</sup> See the Index to Vol. I, s.v. Vaidumba.

<sup>8</sup> See Vol. I, p. 112, note 2.

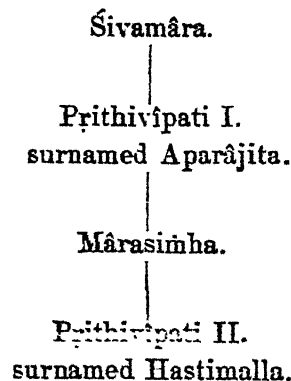
<sup>9</sup> செங்குடி செங்குண்டியர் or செங்குண்டியர்.

<sup>10</sup> *Madras Christian College Magazine*, Vol. IX, p. 682.

<sup>11</sup> *Madras Christian College Magazine*, Vol. IX, p. 513.

occurs among the Pallava kings of Kāñchi,<sup>1</sup> it looks as if his alleged connection with the Golden Hall were only due to the circumstance that the word *hīraya*, 'gold,' happens to be a portion of his name. The gilding, or rather re-gilding, of the Chidambaram temple by Parāntaka I. is alluded to in the *Vikkirama-Sōṣa-Uḷā* (ll. 30 to 32). The *Kalinguttu-Parani* (viii. 23) mentions his conquest of Ceylon and Madhurā. The same two conquests and the gilding of the Chidambaram temple are referred to in a hymn by Gaṇḍarāditya, the second son of Parāntaka I.<sup>2</sup> According to this hymn, the capital of Parāntaka I. was Kōṛi,<sup>3</sup> i.e., Uraiyūr, now a suburb of Trichinopoly.<sup>4</sup> The present inscription is dated in the 15th year of his reign (l. 71 f.). A list of other inscriptions of his was given on page 374 above.

The genealogy of the Chōla king Parāntaka I. is followed by an account of the ancestors of his feudatory Prithivīpati II. surnamed Hastimalla (vv. 12 to 23). This passage opens with a verse (12) glorifying the Gaṅga family, which is said to have had for its ancestor the sage Kaṇva of the race of Kāśyapa<sup>5</sup> and to have "obtained increase through the might of Simhanandin."<sup>6</sup> As in the copper-plate grants of the Western Gaṅgas, the first king of the Gaṅga dynasty is stated to have been Koṅkaṇi, who resided at Kuvaḷālapura, the modern Kōlār,<sup>7</sup> "who was anointed to the conquest of the Bāṇa country,"<sup>8</sup> and who, in his youth, accomplished the feat of splitting in two a huge stone pillar with a single stroke of his sword.<sup>9</sup> The device on his banner is said to have been a swan (*śitapiñchha*, v. 14). To the period between this mythical ancestor and the great-grandfather of Prithivīpati II. the inscription (v. 15) allots the reigns of Viṣṇugōpa, Hari, Mādhava, Durvinita, Bhūvikrama, and "other kings" of Koṅkaṇi's lineage. The remainder of the genealogical portion of the inscription supplies the following pedigree of the Gaṅga kings:



<sup>1</sup> See page 344 above.

<sup>2</sup> *Madras Christian College Magazine*, Vol. IX, p. 511, and page 374 above.

<sup>3</sup> *Ep. Ind.*, Vol. III, p. 281.

<sup>4</sup> Compare above, p. 252, note 5, and *Ep. Ind.*, Vol. III, p. 72, note 4.

<sup>5</sup> In the copper-plate grants of the Western Gaṅgas and in verse 13 of the present inscription, the *gōtra* to which the first Gaṅga king, Koṅgaṇivarman, belonged, is called Kāṇvāyana.

<sup>6</sup> On Simhanandin see my remarks in the *Ep. Ind.*, Vol. III, p. 186.

<sup>7</sup> The identity of both names is proved by the inscriptions of the Kōlāramma temple at Kōlār, in which Kōlār is called Kuvaḷālapura. The Harihar grant seems to style Mādhava II. 'the lord of Kōlālapura;' see *Ep. Ind.*, Vol. III, p. 166, and *Ind. Ant.*, Vol. VII, p. 173.

<sup>8</sup> The Mallohalli grant seems to call Koṅgaṇivarman 'a jungle-fire in burning the extremely dense grass—the Bāṇas;' see *Ep. Ind.*, Vol. III, p. 164, and Mr. Rice's *Mysore Inscriptions*, p. 289.

<sup>9</sup> The same performance of Koṅgaṇivarman is alluded to in most of the Western Gaṅga copper-plate grants. Dr. Fleet suggests that the stone pillar may be meant for a *jayastambha*; see *Ep. Ind.*, Vol. III, p. 165, note 4.

Prithivipati I. fought a battle at Vaimbalguri (v. 17) and lost his life in a battle with the Pāṇḍya king Varaguṇa at Śrīpurambiya (v. 18). Śrīpurambiya has to be identified with the village of Tiruppirambiyam near Kumbhakōṇam.<sup>1</sup> Mr. Venkappa has shown that this place is mentioned in the *Dēdāram* of Tiruṇāṇḍar and Sandararāṇḍi, and that king Varaguṇa-Pāṇḍya is referred to in the *Tiruvālm*.<sup>2</sup>

Prithivipati II. was a dependent of Parāntaka I. and received from him the dignity of 'lord of the Bāṇas' (v. 21), who had been conquered by the Chōḷa king (v. 9). He defeated the Hill-chiefs (*Girindra*)<sup>3</sup> and the Pallavas (v. 23) and bore the titles 'lord of Parivipuri' and 'lord of Nandi,' i.e., of the Nandidurga hill near Dandakūṭa. His banner bore the device of a black-buck, his crest was a bull, and his drum was called *Paiśācha* (v. 24). In the Tamil portion of the inscription, Prithivipati II. is referred to under the title Śembiyan-Māvalivāṇarāya (ll. 72 and 101). The second part of this name consists of Māvali, the Tamil form of Mahābali, i.e., 'the great Bali,' who is considered as the ancestor of the Bāṇa kings,<sup>4</sup> and Vāṇarāja, i.e., Bāṇarāja or 'king of the Bāṇas.' The first part of the name, Śembiyan, is one of the titles of the Chōḷa kings. The whole surname appears to mean: '(he who was appointed) Mahābali-Bāṇarāja (by) the Chōḷa king.'

According to verse 16, the Gaṅga king Prithivipati I. rendered assistance to two chiefs named Iriga and Nāgadanta, the sons of king Dindī, and defended the former of these two against king Amōghavarsha. This king can be safely identified in the following manner. The Chōḷa king Rājārāja ascended the throne in A.D. 954-85;<sup>5</sup> Rājārāja's grand-uncle Rājāditya was slain by the Gaṅga king Bhūga, who was a feudatory of the Rāshtrakūṭa king Kṛṣṇa III., before A.D. 949-50;<sup>6</sup> Rājāditya's father Parāntaka I., who reigned at least 40 years,<sup>7</sup> may accordingly be placed about A.D. 900 to 910. As Parāntaka I. was a contemporary of the Gaṅga king Prithivipati II.,—Amōghavarsha, the contemporary of Prithivipati I., must be identical with the Rāshtrakūṭa king Amōghavarsha I., who reigned from A.D. 814-15 to 876-78.<sup>8</sup> Amōghavarsha's son Mārasimha, the son of Prithivipati I., must have reigned about A.D. 878 to 900, and must be distinct from another Mārasimha, who reigned from A.D. 963-64 to 974-75.<sup>9</sup>

Of the localities mentioned in the grant proper, Udayāndiramamāṅgalam (v. 26) and Udayāndiramamāṅgalam (the Tamil spelling of Udayāndiramamāṅgalam, ll. 74 and 99 f.) are two different forms of the name of the modern village of Udayāndiram, where the plates were found.<sup>10</sup> In mentioning the name Udayāndiramamāṅgalam, the subjoined inscription presupposes the existence of the lost original of the Udayāndiram plates of Nandivarman Pallavamalla (No. 74), which record the foundation of that village in honour

<sup>1</sup> See Mr. Sewell's *List of Antiquities*, Vol. I, p. 273. Tiruppirambiyam is No. 67 on the *Madras Survey Map* of the Kumbhakōṇam tālūqa.

<sup>2</sup> *Ind. Ant.*, Vol. XXII, p. 62 f. Varaguṇa-Mahārāja is mentioned in an inscription of the Pāṇḍya king Kō-Mārañjadaiyan at Tillasthānam; No. 51 of 1895 in my *Annual Report* for 1894-95.

<sup>3</sup> The Malapas or Hill-chiefs are mentioned among the enemies conquered by the Hoysala kings; see *Ind. Ant.*, Vol. XX, p. 304, note 8.

<sup>4</sup> See *Ind. Ant.*, Vol. XXIII, p. 297, and *Ep. Ind.*, Vol. IV, p. 68.

<sup>5</sup> See p. 374, note 8.

<sup>6</sup> See Dr. Fleet's Table, *Ep. Ind.*, Vol. III, p. 51.

<sup>7</sup> *Ep. Ind.*, Vol. III, p. 172; *Ind. Ant.*, Vol. XII, pp. 255 and 270 f.; Mr. Rice's *Inscriptions of Śravanabelgola*, Introduction, p. 18; and his *Inscriptions in the Mysore District*, Part I, Introduction, p. 6 f.

<sup>10</sup> Compare page 365 above.





- [17.] दण्डगतेम् विभक्ति<sup>1</sup> सुचिरम् विश्वम्भरामण्डलम्<sup>2</sup> सतद्वीपममुद्रशैरुम-  
 [18.] धुन[I] केयूरबुद्धचैव यः[\*] ॥ [६\*] हैमगर्भतुलाभारब्रह्मदेयमुग-  
 [19.] लयाः [I\*] येन<sup>3</sup> प्रवत्तिता<sup>4</sup> धम्मास्तथा दानान्यनेकशः[\*] ॥ [७\*] यः पुलोमत-  
 [20.] नयामिव शक्रः पर्वतेन्द्रतनुजामिव शर्वः [I\*] कैटमारिरिव सागरक-  
 [21.] न्यां केरळेश्वरमुतामुपयेमे ॥ [८\*] समुत्स्वातौ वाणक्षिधिर-<sup>5</sup>  
 [22.] पती येन सहसा जिता वैतुमत्वाद्या<sup>6</sup> दिशि दिशि नरेन्द्राश्च

## Plate IIIa.

- [23.] बहुशः [I\*] मथित्वा पाण्ड्येन्द्रं करितुरगविरांगसहितं<sup>7</sup> रणा-  
 [24.] ग्रे यदण्डस्समधुरमिभ्रवातमहरत् ॥ [९\*] लंकेश्वरप्रहिन-  
 [25.] मप्रमितम् बलौघम्<sup>8</sup> वीरोपबृंहितमिभ्राश्वघटावकिर्णम्<sup>9</sup> [I\*] ह-  
 [26.] त्वा क्षणेन रणमूर्द्धनि योर्त्ययुक्तं संग्रामराघव-  
 [27.] पदम् भुवने विभक्ति ॥ [१०\*] पाण्ड्ये जिने [ये]न हि राजमिहे द्वयो-  
 [28.] स्समासीत् सममेव भीतिः [I\*] स्वमित्रघातेन<sup>10</sup> धनातिभर्तुर्गन्तु-<sup>11</sup> र[\*] त्वे-  
 [29.] न विभीषणस्य<sup>12</sup> ॥ [११\*] यस्याभवत्प्रवरकाश्यपवंशजोऽग्रे क-  
 [30.] ण्वो<sup>13</sup> महामुनीरनल्पतपःप्रभावः [I\*] यः[\*] मिहनन्दिनहि-<sup>14</sup> म[\*] प्र-  
 [31.] तिलब्धविधिर्गर्गान्वयो<sup>15</sup> विजयता<sup>16</sup> जयताम् वरःस्सः ॥ [१२\*]

## Plate IIIb.

- [32.] श्रीवासधाम्नि कुवळालपुरे विशाले क[I]ष्वायनस्मकल-  
 [33.] गंगकुलातिभूतः<sup>17</sup> [I\*] राजा बभूव भुवि<sup>18</sup> कौकणीतमधे-  
 [34.] यो यो बाणमण्डलजयाय कृताभिषेकः[\*] ॥ [१३\*] <sup>19</sup> क्खस्त-  
 [35.] म्भोनल्पः करनळगृहीतासिलनया<sup>20</sup> द्विधा चक्रे येन प्र-  
 [36.] बलशिगुलिलेन<sup>21</sup> शिशुना [I\*] प्रहारेणैकेन प्रवरमि-  
 [37.] तपिञ्चध्वजवरं<sup>22</sup> यदियन्दप्वोच्चै रणशिरमि विम्यत्यरि-  
 [38.] गण्वाः[\*]<sup>23</sup> ॥ [१४\*] <sup>24</sup> अत्रिगुणोपहरिमाध्वद्वितीनम्विक्रमन्मृत्ति-<sup>25</sup>  
 [39.] भूपतिजन्मान्ये<sup>26</sup> [I\*] तस्यान्वये पृथुयशाश्चिवमरस्तुः[\*] अत्रि-<sup>27</sup>

<sup>1</sup> Read विभक्तिं सुचिरं.<sup>2</sup> Read 'मण्डलं.<sup>3</sup> This word is engraved on an erasure.<sup>4</sup> Read 'क्षितिधरं.<sup>5</sup> Read वैदुम्बाद्या.<sup>6</sup> Read प्रवांतिता धमां.<sup>7</sup> Read 'वर्काणम्.<sup>8</sup> Read 'वर्काणम्.<sup>8</sup> Read बलौघं.<sup>9</sup> Read 'वर्काणम्.<sup>9</sup> Read 'वर्काणम्.<sup>11</sup> Read विभीषणस्य.<sup>10</sup> Read 'मुनिरं.<sup>10</sup> Read 'वर्काणम्.<sup>12</sup> Cancel च, which offends against the metre, and read विजयतां जयतां.<sup>11</sup> Read 'वर्काणम्.<sup>13</sup> Read कौकणिं.<sup>12</sup> Read शिलां.<sup>12</sup> Read 'वर्काणम्.<sup>14</sup> The syllables कृहीतासिल are engraved on an erasure.<sup>15</sup> Read 'पिण्डं ध्वजवरं यदीयं दृष्टोच्चै.<sup>13</sup> Read 'गणाः.<sup>13</sup> Read 'वर्काणम्.<sup>16</sup> Read 'दुर्वीनीतं.<sup>14</sup> Read 'जन्मं.<sup>14</sup> Read 'वर्काणम्.

## Plate IVa.

- [40.] मान् वभूव दृष्टिर्विदग्धिर्विदग्धिः[\*] ॥ [१५\*] यो दिण्डिको जेरिगनाग-  
 [41.] दन्दौ<sup>१</sup> ररस भीतावभैयन्दानन्<sup>२</sup> [\*] श्रीरित्तैरेकमने-  
 [42.] <sup>३</sup>प्रवर्त्तन्त्रयोस्तुगदन्त्यमनन्यतुल्यः[\*] ॥ [१६\*] येन वैमल्लगुहना-  
 [43.] श्री<sup>४</sup> रणाग्रे स्वतृष्टिनिहतगिर्विनेन [\*] गांगमम्वु  
 [44.] गमितं शिन्धन्त्रौतन्वतन्त्रिथशकलं<sup>५</sup> स्वशरीराल<sup>६</sup> ॥ [१७\*]  
 [45.] यः[\*] श्रीदु-<sup>७</sup>विमहाहवन्निध<sup>८</sup> धीरः[\*] पाण्ड्येवरन्<sup>९</sup> वरगुणं  
 [46.] महजा<sup>१०</sup> विजित्य [\*] कृतार्थयुक्तमपराजितशब्दमात्मप्राण-  
 [47.] व्ययेन<sup>११</sup> मुहदश्रीदिवङ्गम ॥ [१८\*] श्रीमारसिहस्मनयोस्य

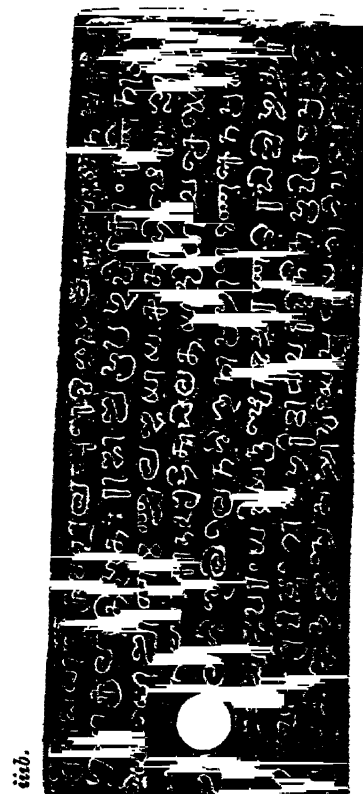
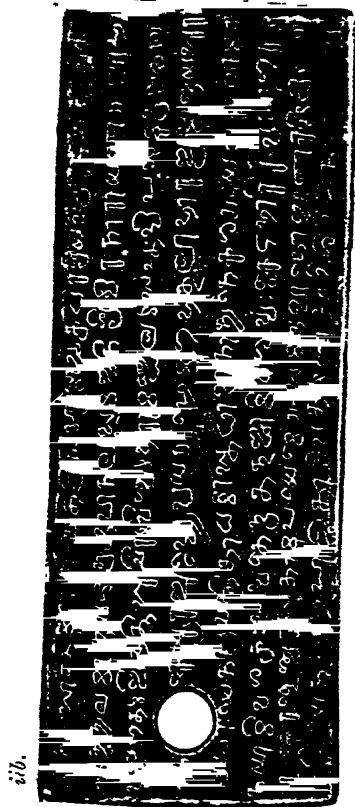
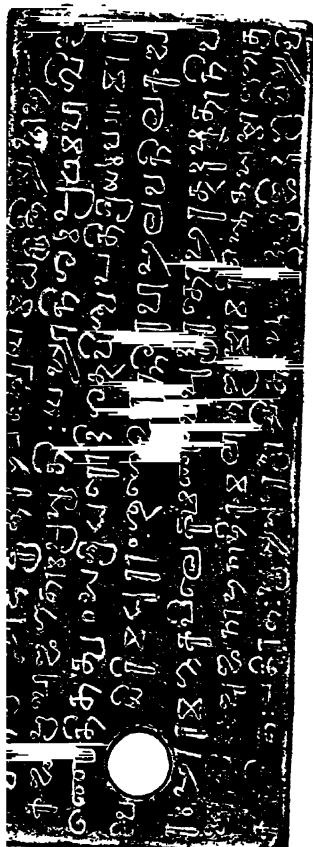
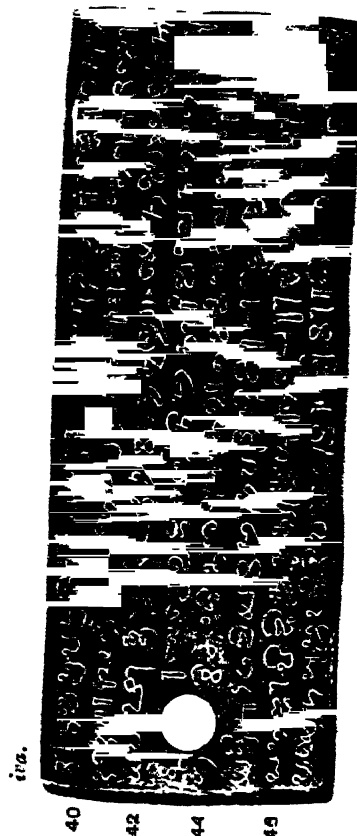
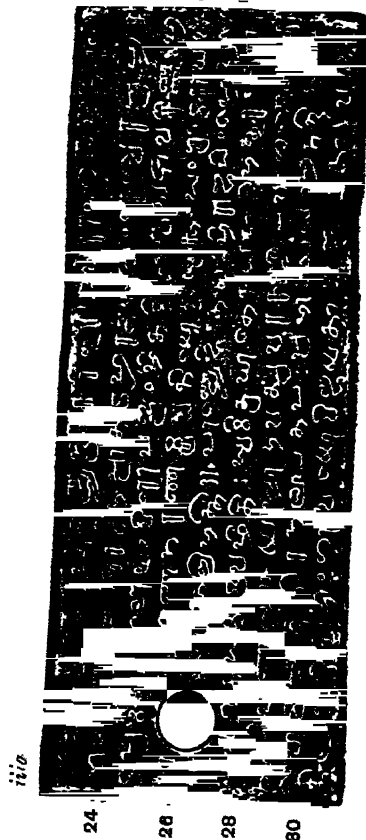
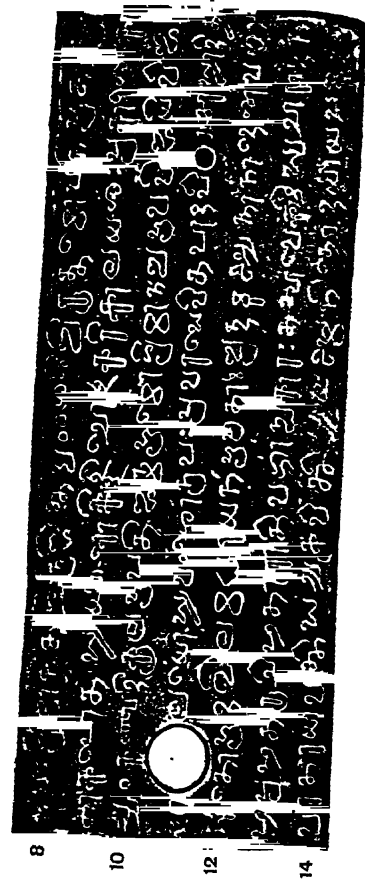
## Plate IVb.

- [48.] नज्ञे नरेश्वरो गंगकुलप्रदीपः [\*] सनैकधामरिदु-  
 [49.] लान्वकारविध्वंसने चण्डकरप्रभावः[\*] ॥ [१९\*] <sup>१२</sup>अम्यासित्तनयः  
 [50.] प्रसादस्तुगवस्मन्प्रविने जन्मना विभ्रन् कल्पतरुव्रतम् प्रणयि-  
 [51.] नां कालानलो विद्विमान् [\*] आरुयातः <sup>१३</sup>पृथिविपतिः[\*] क्षितिभृता(म्)-  
 [52.] मग्रेसरः केमरी यश्चाभारपने<sup>१४</sup> विभक्ति रिपुभि-  
 [53.] दत्तान्<sup>१५</sup> प्रहार[\*] न्युधि ॥ [२०\*] तस्मान्नृपोलज्जत पट्टमयम् प्रसादम्  
 [54.] नाणाधिराजपदलम्भनसाधनं यः [\*] आक्रामतो युधि परान्त-  
 [55.] कतो नरेन्द्रान् <sup>१६</sup>गंगान्वपायमलिलाशयराजसिंहः[\*] <sup>१७</sup> ॥ [२१\*]

## Plate Va.

- [56.] <sup>१८</sup>शौर्योदार्यरुतज्जुतामधुगतादाशिष्यमेधाक्षमात्र-  
 [57.] ज्ञाशौचशमानुभावकरुणाशान्तिप्रधानो नथी [\*] आक्रान्त-  
 [58.] : पृथिवीपतिं स कलिना शोक[\*] वसादौ विना स्थानुन्द्राग्वलि-  
 [59.] वंशजोयमिति यम् भेजे गुणानां गणः ॥ [२२\*] विदा-  
 [60.] रयन् पल्लववन्<sup>१९</sup> गिरिन्द्रान् वृषप्रियो दानवहाग्रहस्तः [\*]  
 [61.] वहन्महि<sup>२०</sup> श्रीसहजो ययार्थं यो हस्तिमल्लपरनामधेयः[\*] ॥ [२३\*]  
 [62.] कृष्णध्वजः पञ्चविष्ट्यविपे वृषांकः पैशाचदुन्दुभिरयुधि<sup>२१</sup> नन्दिना-  
 [63.] यः [\*] आज्ञापितः[\*] स्वयमभूपादि<sup>२२</sup> हस्तिमल्लो विज्ञापयन् स परकेसरी<sup>२३</sup>

<sup>१</sup> Read 'दन्तौ.<sup>२</sup> Read 'त्रि.<sup>३</sup> Read 'सुप्रि.<sup>४</sup> Read मुहदाश्रीदि.<sup>५</sup> Read यश्चाभालपदं विभक्ति.<sup>६</sup> Read 'राजहं' in accordance with the preceding तलिलाशय.<sup>७</sup> Read पल्लववद्विरान्द्रान्; द्रान् is corrected by the engraver from द्वा.<sup>८</sup> Read भिरभीयुधि.<sup>८</sup> Read 'वभय'.<sup>९</sup> Read 'सहोत्सात'.<sup>१०</sup> Read 'श्वर'.<sup>११</sup> Read अर्यासर्ति.<sup>१२</sup> Read 'दत्तान्.<sup>१३</sup> Read 'वर्गान्मृत्योर्मुखा'.<sup>१४</sup> Read 'शरीराव'.<sup>१५</sup> Read सहसा.<sup>१६</sup> Read पृथिवी.<sup>१७</sup> Read गङ्गान्वपाय.<sup>१८</sup> Read शौर्योदार्यरुतज्जुता.<sup>१९</sup> Read वहन्महि.<sup>२०</sup> Read 'केसरी'.<sup>२१</sup> Read 'भूपादि.



SCALE 1/8

L. MULLER.

80  
82  
84

Handwritten text in Tamil script, likely a religious or philosophical treatise. The text is written in a cursive style on a palm leaf manuscript.

86  
88  
90  
92

Handwritten text in Tamil script, continuing the treatise. The text is written in a cursive style on a palm leaf manuscript.

vb.  
84  
86  
88  
90

Handwritten text in Tamil script, likely a religious or philosophical treatise. The text is written in a cursive style on a palm leaf manuscript.

via.  
72  
74  
76  
78  
80

Handwritten text in Tamil script, likely a religious or philosophical treatise. The text is written in a cursive style on a palm leaf manuscript.

vb.  
82  
84  
86  
88  
90

Handwritten text in Tamil script, likely a religious or philosophical treatise. The text is written in a cursive style on a palm leaf manuscript.

vi.  
92  
94  
96  
98  
100

Handwritten text in Tamil script, likely a religious or philosophical treatise. The text is written in a cursive style on a palm leaf manuscript.

Plate Vb.

- [64.] णा नृपेण ॥ [२४\*] पुण्यं समं कृतवानाम् परिरक्षणाय त-  
 [65.] द्रसतेति स परान्तक एकवीरः [१\*] आगाभिनः [२\*] सिनिपतिन्  
 [66.] प्रणमत्यजस्रम्पूर्वा स्म(1)रारिचरणाम् नुजसेखरेण ॥ [२५\*]  
 [67.] भूमि स दत्तवानस्मै 'कटैकोद्वूरिति श्रुताम् [१\*] उदयेन्दुचतुर्षु-  
 [68.] दिमंगलाय च पार्थिवः [२\*] ॥ [२६\*] अत्र विद्याधिरिपदिदेवपुत्रि-  
 [69.] श्रुतम् [१\*] एतत्पट्टिद्वयं पुत्रं मुज्यमानन्दि- [२\*] [॥ २७\*] इयमेतत्  
 [70.] विहायात्र दत्तवांश्च स पार्थिवः [१\*] एतत् इयं प्रतिदं हि पुत्रं  
 [71.] सपणकान्वितम् ॥ [२८\*] மகிளா கொண்ட கொட்டா கொட்டிட்டுத் து யாண்டு

Plate VIa.

- [72.] பதினாத்தாவதற்கு செம்பியன் மாவலிவாணராயர் விண்ணப்பத்தா-  
 [73.] ந்பெருமானடிகள் தம் பெராந்தெய்த ஸ்ரீஜெயம் படுக்கொட்டத்த மெலடை-  
 [74.] யாறுகாட்டுக்கடைக்கொட்டுரை உடபச்சிட்டுக்கொட்டெடய கூட விரகராயன்-  
 ச்செரி-  
 [75.] யென்று ஸ்ரீஜெயஞ்செய்தமையிலிதற்குத்தற்பாற்கெல்லி பாலாற்றின் கி-  
 [76.] ழக்கிவிடையாற்றுக்கொல்லியின் கிழையாலமும்மிதன் தெற்கு கொக்கிச்செ-  
 [77.] ல்ல மருதும்மிதன் தெற்கு கொக்கிச்செல்ல விண்ணமக்கைத்தாடொரி-  
 [78.] குப்பாய்க்க விரக்காறுத்தென்கிழ்பாற்கெல்லி பாலாறுத்தென்பாற்கெல்-  
 [79.] லை எட்டிப்புஞ்சியும்மிதன் மெற்கு கொக்கியெறிச்சிற்றிட்டுத்தாழின் வட-  
 [80.] க்கிற்பள்ளமும்மிதன் மெற்கு கொக்கியெ விண்ணப்பிலியனெரிவன் கிழ-  
 [81.] கடைக்கொம்பிளும்மிதன் மெற்கு கொக்கியெற கெடுக்கன் முடவெம்பு]

Plate VIb.

- [82.] ம்மிதன் மெற்கொப்புளற்செடும்மிதன் மெற்கொ இண்டக்குறுக்கிள்  
 [83.] தெற்கிற்[பு]தலும்மிதன் மெற்கொ பெரியமலைவளவும் மெல்பாற்கெ-  
 [84.] ல்லை ஒலிக்கும் பாதையும்மிதன் வடக்கு கொக்கிச்சென்று முப்பெண்-  
 [85.] டிர்குறுக்கியும்மிதன் வடக்கு கொக்கிச்சென்று குகிலாவடியும்மி-  
 [86.] தன் வடபாற்கெல்லியதியமான்முண்டபுட்டிகள் கிழக்கு  
 [87.] கொக்கிவிட்டபட்டியுண்டபுட்டிகள் கிழக்கு கொக்கிவிழிய-  
 [88.] க்குராக்குட்டியும்மிதன் கிழக்கு கொக்கிவிழியவொருமைச்சரியும்மி-  
 [89.] தன் கிழக்கு கொக்கிவிழிய கங்காலனெரி வடக்கிலாவத்தொடடை மெடுமி-  
 [90.] தன் கிழக்கு கொக்கிவிழிய பெரிய கன்னாம்புட்டிகள் கிழக்கு கொக்கிவிழிட-  
 [91.] கல்லாவியொடடைப்படர் பாதையும்மிதன் கிழக்கு கொக்கிவிழிய பெரிய அரி-

Plate VII.

- [92.] ஞ்சிலும்மிதன் கிழக்கு கொக்கிவிழியப்படர் பாதையும்மிதன் கிழக்கு கொக்கி-  
 [93.] விழிய அரிஞ்சிலொடடைக்கக்குறும்புட்டிகள் கிழக்கு கொக்கிவிழிய மொட்டை-

<sup>1</sup> Read 'पतीन्.

<sup>2</sup> Read 'गम्बरैः.

<sup>3</sup> The letters 'न् वड' are engraved on an erasure.

<sup>4</sup> The first 'न्' of 'पन्न' is engraved on an erasure.

<sup>5</sup> The 'यु' of 'वडयु' is engraved on an erasure.

<sup>6</sup> Read 'कटै'.

<sup>7</sup> Read 'तद्वि'.

<sup>8</sup> Read 'विद्याधरीपट्टिद्वयं'.

<sup>9</sup> Read 'एतद्वयं'.

<sup>10</sup> Read 'पुतलु'.

- [94.] க்ருமக்கிமின் வடமெற்குறணா ஸாடாடா குட்டடம் மொட்டைக்குறுக்கின்  
 [95.] மத்தகத்துப்படர் பரையுமிதன் கிழக்கு கொக்கிழியக்காரை கடலும்மித-  
 [96.] ன் கிழக்கு கொக்கிழியப்பாலாற்றனவும் [\*] இப்பரிசு காட்டைக்கட்டி கில-  
 [97.] கடப்பித்துக்கல்லுங்கன்சுடிசுட்ட பழம் பன்னிச்சந்தமான விச்சா-  
 [98.] திரிபட்டயுத்தெவர்பட்டியுமான இவ்விரண்டு பட்டியுக்கி இந்நாற்பாலெல்-  
 [99.] லையுள்ளும் உண்ணிலமொழியின்ற் ஆயிரப்பூரவினல் உதய[ச\*]த்திரமங்க-  
 [100.] லத்தாத்கெய் கூட இப்பரிசெய் அறையொலைப்படி ஸாவனஞ்செய்வித்துக்-  
 [101.] குமத்தென் செம்பியன் மாவலிவாணராயனென் [\*] ஒனொர காராயணாய ||

## TRANSLATION.

## A.—Sanskrit portion.

Hail! Prosperity!

(Verse 1.) May he (*viz.*, Vishṇu) incessantly grant you prosperity, the lord of Prosperity (*and*) master of the Universe, of whom the eight-bodied (Śiva) himself became one half of the body;<sup>1</sup> from the lotus on whose navel the creator of the worlds was produced; (*and*) whose true nature the primeval speech (*i.e.*, the Vēda) reveals!

(V. 2.) Let it far remove your sins, the being (*viz.*, Śiva) which is the enemy of Cupid; whose diadem is the moon; the dark (*spot*) on whose throat resembles a particle of a cloud; (*and*) in whose forehead is sunk a (*third*) reddish eye!

(V. 3.) From the lotus on the navel of Vishṇu was produced Brahmâ; from him Marîchi; from him (Kâśyapa) the founder of a *gôtra* (*and*) husband of Diti; from him the Sun, who is praised by (Indra) the lord of gods; from him Rudrajit, who was full of terrible power; from him the glorious Chandrajit; (*and*) in his race Śibi, the best of kings, who saved a pigeon (*by offering his own flesh to a hawk*).

(V. 4.) In his race, which was resplendent with the fame of Kôkkilli, Chôla and Karikâla, (*and*) which was the birth-place of Kôchchaṅkaṇ and other noble kings, was born the glorious (*and*) victorious Vijayâlaya, whose foot-stool was worshipped by the best of kings.

(V. 5.) His son was Âditya, who overcame the whole crowd of exalted kings; whose splendour being emitted to enter various countries, dispelled the darkness (*which were*) troops of enemies; who learned the true state (*of the affairs of his enemies*) from his spies; who made the excellent wheel (*of his authority*) roll with incessant speed; (*and*) to whom, the continually rising, joyfully bowed the four regions.<sup>2</sup>

(V. 6.) From him was born the glorious king Viranârâyaṇa, a jungle-fire to enemies, who, visibly (*and*) amply manifesting the glory of Chakradhara,<sup>3</sup> (*which resides*) in him, now wears for a long time, as easily as an arm-ring, the circle of the earth, together with the seven continents, oceans and mountains, resting on (*his*) strong arm.

(V. 7.) He practised many meritorious acts and gifts, (*as*) the *hâmagarbhu* (gift), the *tulabhâra* (gift), gifts (*of land*) to Brâhmanas, and (*the building of*) temples.

(V. 8.) As Śakra (Indra) the daughter of Pulôman, as Śarva (Śiva) the daughter of the lord of mountains, (*and*) as (Vishṇu) the enemy of Kaitâbha the daughter of the ocean, he married the daughter of the lord of Kêraḷa.

<sup>1</sup> *Viz.*, in the form of Harihara, which consists of Vishṇu and Śiva joined in one. Compare No. 73, verse 4.

<sup>2</sup> Every word in this verse also applies to the sun (*âditya*), whose name the king bore.

<sup>3</sup> This word has to be taken in two ways, *viz.*, as a synonym of *chakravartin*, 'an emperor,' and as an epithet of Vishṇu, one of whose names (Nârâyaṇa) forms part of the king's name.

(V. 9.) He uprooted by force two lords of the Bâna kings and defeated the Vaidumba and many other kings in various regions. His army, having crushed at the head of a battle the Pândya king together with an army of elephants, horses and soldiers, seized a herd of elephants together with 'the city of) Madhurâ.

(V. 10.) Having slain in an instant, at the head of a battle, an immense army, despatched by the lord of Laṅkā, which teemed with brave soldiers (and) was full of troops of elephants and horses, he bears in the world the title Saṁgrāmarāghava, which is full of meaning.<sup>1</sup>

(V. 11.) When he had defeated the Pândya (king) Râjasimha, two persons experienced the same fear at the same time: (Kubêra) the lord of wealth on account of the death of his own friend,<sup>2</sup> (and) Vibhishana<sup>3</sup> on account of the proximity (of the Chôla dominions to Ceylon).

(V. 12.) May it be victorious, the Gaṅga family, at the beginning of which was the great sage Kaṇva, who was born in the excellent race of Kâśyapa, (and) the power of whose austerities was very great; which obtained increase through the might of Simha-nandin; (and which is) the best of victorious (dynasties)!

(V. 13.) In the great (city of) Kuvalâlapura, which was the dwelling-place of Prosperity, resided a king whose name Koṅkaṇi (was well known) on earth; who was a descendant of Kaṇva (Kāṇvâyana); who became the first of the whole Gaṅga race; (and) who was anointed to the conquest of the Bâna country (maṇḍala).

(V. 14.) (While still) a youth, he who resembled the powerful Śîśu (Kumâra)<sup>4</sup> in gracefulness, split in two a huge stone pillar with the sword held in (his) hand at a single stroke. The crowds of enemies became afraid when they perceived at the head of the battle his lofty, excellent banner which bore a beautiful swan.<sup>5</sup>

(V. 15.) In his lineage, which deserves respect because there were born (in it) the glorious Vishṇugôpa, Hari, Mâdhava, Durvinita, Bhâvikrama and other kings, was born Śivamâra's son, the glorious Prithivipati (I.), a matchless hero of wide fame.<sup>6</sup>

(V. 16.) By the promise of security, he who was unequalled by others, saved Iriga and Nâgadanta, the sons of king (kô) Diṇḍi, who were afraid,— the one from king Amôghavarsha, (and) the other from the jaws of death.

(V. 17.) At the head of a battle called (after) Vaimbalguri, he who had slain the army of the enemy with (his) sword, caused a piece of bone, which had been cut from his own body by the sharp sword, to enter the water of the Gaṅgâ.<sup>7</sup>

(V. 18.) Having defeated by force the Pândya lord Varaguṇa at the head of the great battle of Śrîpurambiya, and having (thus) made (his) title Aparâjita (i.e., 'the

<sup>1</sup> The name *Samgrāmarāghava*, i.e., '(resembling) Râma in battle,' was appropriate in his case, because he defeated an army of the king of Ceylon, just as Râma had killed Râvana, the fabulous ruler of Laṅkā.

<sup>2</sup> This seems to imply that the Pândya king Râjasimha possessed great wealth, which was seized by the conquering Chôla king.

<sup>3</sup> This is the name of Râvana's younger brother, who was raised to the throne by Râma.

<sup>4</sup> This god is supposed to have split the mountain Krauñcha.

<sup>5</sup> *Sitapīlchha* is the same as *śettagarut*, which the *Amarakôṣa* (ii. 5, 23) gives as a synonym of *bâhira*.

<sup>6</sup> It is difficult to say which of the three words *prithuyata*, *prithivipati* and *śaktva* is the actual name of the king. I select *Prithivipati*, because the same name is borne by another king in verses 20 and 22.

<sup>7</sup> It is not clear if the bone was cut out by one of the enemies or by himself, nor why it was subsequently immersed in the Gaṅgâ.



Unsurpassed) significance, this hero entered the heaven of (*his*) friend (*viz.*, Indra) by sacrificing his own life.

(V. 19.) His son was the glorious king Mārasimha, the light of the Gaṅga family (*and*) the only abode of honour, who possessed the power of the sun in dispelling darkness,—a crowd of enemies.

(V. 20.) His son was called Prithivīpati (II.), the foremost lion among kings, whose face beamed with kindness, who was exalted by birth, who kept the vow of (*resembling*) the *Kalpa* tree towards friends, who was the fire of death to enemies, and who bore, from the forehead to the feet, wounds received from the enemies in battle.

(V. 21.) This prince, a *flamingo* in the tank of the Gaṅga family, received from that<sup>1</sup> Parāntaka, who attacked kings in battle, a grant (*prastida*) in the shape of a (*copper*) plate (*paṭṭa*),<sup>2</sup> which was the instrument of the attainment of the dignity (*paṭa*) of lord of the Bāṇas (*Bāṇaullirāja*).

(V. 22.) Oppressed by the Kali (*ayr*), the political crowd of virtues, *viz.*, courage, liberality, gratitude, sweetness, courtesy, wisdom, patience, intelligence, purity, tranquillity, dignity, mercy, forbearance, *etc.*, forthwith joined, in order to rest without grief and fatigue, this Prithivīpati (II.), because they thought that he was born of the race of Bali.<sup>3</sup>

(V. 23.) He deservedly bore the other name Hastimalla,<sup>4</sup> as he tore up the Hill-chiefs (*Girindra*) together with the Pallavas, as he was devoted to virtue, as his fingers (*always*) carried gifts, as he bore the earth, (*and*) as he was prosperous from birth;— [just as the divine elephant Airāvata tears up large hills like sprouts, is beloved by Indra, carries rut on the tip of his trunk, bears the earth, and was born (*from the milk ocean*) together with the goddess of Prosperity].

(V. 24.) He whose banner bore (*the emblem of*) a black-buck, who was the lord (*of the city*) of Parivipuri, whose crest (*aṅka*) was a bull, whose drum (*was called*) *Paiśācha*, who was fearless in battle, (*and*) who was the lord of Nandi,— though himself (*called*) Hastimalla,<sup>5</sup> on submitting a request, was commanded (*accordingly*) by king Parakēsarīn.<sup>6</sup>

(V. 25.) “The religious merit of those who perform (*grants*), and of those who protect (*them*), (*is*) equal. Therefore protect (*the present gift*)”: (*Speaking*) thus, the matchless hero Parāntaka incessantly bows (*his*) head, whose diadem are the lotus feet of Cupid's enemy (Śiva),<sup>7</sup> to future kings.

(V. 26.) This king granted the land called Kadaikkōṭṭūr, on his (*viz.*, Hastimalla's) behalf, to (*the village of*) Udayēndu-chaturvêdimāṅgalam.

(V. 27.) The two *paṭṭis*<sup>8</sup> called *Vidyādhurtipaṭṭi* (*and*) *Dīvarapaṭṭi* in this (*village*) had been formerly enjoyed by the Digambaras.

<sup>1</sup> This pronoun refers to the Chôla king whose reign was described in verses 6 to 11.

<sup>2</sup> With *paṭṭamayaḥ prasādaḥ* compare *prasāda-paṭṭaka*, *Ep. Ind.*, Vol. III, p. 312.

<sup>3</sup> In reality, Prithivīpati II. was not a descendant of Bali, the mythical ancestor of the Bāṇa kings (*Ep. Ind.*, Vol. III, p. 74), but the Bāṇa kingdom had been conferred on him, a Gaṅga, by Parāntaka I.

<sup>4</sup> *I.e.*, ‘the wrestler with elephants’ or ‘the best of elephants.’

<sup>5</sup> The lion and the elephant are considered as natural enemies. Hastimalla means ‘the best of elephants,’ and Parakēsarīn ‘the lion to enemies;’ hence the *virôdha*.

<sup>6</sup> This seems to mean that Hastimalla received Parakēsarīn's permission to make the present grant.

<sup>7</sup> *I.e.*, who is a devotee of Śiva. Compare Vol. I, p. 5, notes 3 and 10; Vol. II, p. 11, note 3; and *Ep. Ind.*, Vol. IV, p. 83, note 3.

<sup>8</sup> Regarding *paṭṭi* see p. 359, note 12.

(L. 28.) The king made the gift of these two (*pattis*) of that village; for, these two were known to have formerly belonged to the Kshapanakas.<sup>1</sup>

B.—Tamil portion.

(Line 71.) In the fifteenth year (*of the reign*) of Madirai-konda Kō-Parakēsarivarman,—His Majesty had, at the request of Śembiyan-Māvalivānarāyar, converted (*the village of*) Kūḍaikkōttūr in Māl-Adaiyāru-nādu, (*a subdivision*) of Paḍuvār-kōttam, together with Udayasandiraṇaḍi, into a village called Viranāḍipattin after his own name.

(L. 75.) The eastern boundary of this (*village is*) a banyan tree (*ālam*) on the east of (*the land called*) Vinnap- on the east of the Pālāru (*river*); going to the south of this, a *marudu* (tree);<sup>2</sup> and going to the south of this, the (*channel called*) Vinnap- which feeds the (*tank called*) Vinnap-.

(L. 78.) The south-eastern boundary (*is*) the Pālāru (*river*).

(L. 79.) The southern boundary (*is*) a group of *nuz vomica* trees (*eṭṭi*); ascending to the west of this, a pit on the north of the waste land (*of the village*) of Śirariyūr; ascending to the west of this, a banyan tree at the outlet on the eastern side of the (*tank called*) Vinnap-; ascending to the west of this, a crooked neem tree (*vimbu*) on a large (*piece of*) barren ground; ascending to the west of this, an expanse of water; ascending to the west of this, a bush on the south of a cross-road<sup>3</sup> with *iṇḍu* (creepers);<sup>4</sup> and ascending to the west of this, the foot of a high hill.

(L. 83.) The western boundary (*is*) a resounding boulder; going to the north of this, the "cross-road of the three women;" and going to the north of this, the "horse's halter."

(L. 86.) Its northern boundary (*is*) a path of one buffalo;<sup>5</sup> descending to the east of this, *Piḍāmburai* (?); descending to the east of this, a pond with *kurā* (shrubs);<sup>6</sup> descending to the east of this, a path (*of the breadth*) of one buffalo; descending to the east of this, a hillock near a banyan tree on the north of the (*tank called*) Kūḍaikkōttūr; descending to the east of this, a large vein (?) of stone; descending to the east of this, a large boulder near a *kallili*;<sup>7</sup> descending to the east of this, a large *turiñjil* (tree);<sup>8</sup> descending to the east of this, a large boulder; descending to the east of this, a stone wall (?) near a *turiñjil* (tree); descending to the east of this, a pond near a *tanakku* (tree)<sup>9</sup> on the north-west of a bare cross-road, and a large boulder on the bare cross-road; descending to the east of this, a thicket of *kārai* (shrubs);<sup>10</sup> and descending to the east of this, the bank of the Pālāru (*river*).

(L. 96.) Having assembled accordingly (*the inhabitants of*) the district (*niḍu*), having caused (*them*) to walk over (*the boundaries of*) the (*grant*) land, having planted stones and milk-bush (*on the boundaries*), having excluded the two *pattis* called *Vichchūḍipatti* and

<sup>1</sup> The Kshapanakas are the same as the Digambaras in verse 27.

<sup>2</sup> மருது or மருதம் in Tamil and अर्जुन in Sanskrit is the tree *Terminalia arjuna*. It forms part of Tiruvīḍaimarudūr or Madhyārjuna, the name of a famous shrine of Śiva near Kumbhakāṇam, which Śaṅkara is said in the *Śaṅkara Vijaya* to have visited; see Dr. Aufrecht's *Oxford Catalogue*, p. 248a.

<sup>3</sup> குறுக்கு is perhaps the same as குறுக்குப்பாதை and குறுக்குவழி.

<sup>4</sup> According to the Tamil Śāhīnārthas, this is a thorny creeper, *Mimosa rubicandis*.

<sup>5</sup> அடியமரன் is probably the same as Adigaimān, 'the king of Adigai' and Adigai means 'a shaven widow.' Perhaps this fanciful name designated a bare rock which resembled a woman's head in shape.

<sup>6</sup> *Webera corymbosa*.

<sup>7</sup> This may be the same as *śāra* rock, *Picus sibiricus*.

<sup>8</sup> *Mimosa amara*.

<sup>9</sup> *Merinda umbellata*.

<sup>10</sup> *Webera corymbosa*.

*Dēvīrām* which had been formerly a *paṭṭakṣara* *ṭṭāṭ* (but) having included<sup>1</sup> the cultivated land situated within the above four boundaries, and having caused an edict (*śāsana*) to be drawn up in accordance with the order of the king,—I, Śembiyāṇ-Māvalivāṇarāyaṇ, gave (*the above land*), together with a gift of one thousand (*gold coins*), to all the inhabitants of Udayasandiramangalam.

(L. 101.) *Om.* Obeisance to Nārāyaṇa !

No. 77. ON THE WEST BASE OF THE ANEKATANGAPADAM TEMPLE AT KANCHIPURAM.

In the first volume I published an inscription of Kambāṇa-Uḍaiyar, which records that, in the time of Kulōttuṅga-Chōḷadēva, the Rājasimhavarṁśēvara temple at Kāñchipuram had been closed, its landed property sold, and its compound and environs transferred to the temple of Anaiyapataṅgā.<sup>4</sup> This temple is situated close to the Rājasimhavarṁśēvara (now Kailāsanātha) temple. In its inscriptions and in the *Dēvīrām*,<sup>5</sup> it bears the slightly different name Anēkatāṅgāpadam. It contains three inscriptions, one of which records a private grant,<sup>6</sup> while the two others (Nos. 77 and 78) are dated during the reign of Kulōttuṅga-Chōḷadēva.

The king to whose reign the inscriptions Nos. 77 and 78 belong, is identical with Kulōttuṅga-Chōḷadēva I. This follows from the fact that, in other inscriptions which open with the same introduction,<sup>7</sup> he receives the surname Kō-Rājakēsarivarman, which was borne by Kulōttuṅga-Chōḷa I.,<sup>8</sup> and that, in a few inscriptions with the same introduction,<sup>9</sup> he is said to have put to flight Vikkala and Śingana, who must be identified with Vikramāditya VI. and Jayasimha IV. of the Western Chālukya dynasty.<sup>10</sup>

The subjoined inscription records that, in the 20th year of his reign, Kulōttuṅga-Chōḷadēva granted to the Śiva temple of Anēkatāṅgāpadam in Kāñchipuram three *vēḷis* of land in the village of Tāmar, *alias* Nittaviṇōdanallūr, in Tāmar-nāḍu, a subdivision of Tāmar-kōṭṭam. According to Mr. Crole's *Chingleput Manual* (p. 439), the district of "Tamāl-kottam" was situated in the west of the Conjeeveram tālluqa. The village of Tāmar must be accordingly identified with the modern Dāmal.<sup>11</sup> As in an inscription of Kambāṇa-Uḍaiyar (Vol. I, No. 88), Kāñchipuram is here said to have belonged to Eyir-kōṭṭam, a district of Jayaṅkoṇḍa-Śōra-maṇḍalam. Eyil, after which the district of Eyir-kōṭṭam was called, must be distinct from the distant village of Eyil in the South Arcot district, with which I proposed to identify it on a former occasion.<sup>12</sup> Perhaps the term Eyil, *i.e.*, 'the Fort,' refers to Kāñchipuram itself. Jayaṅkoṇḍa-Śōra-maṇḍalam is another name of Tonḍaimaṇḍalam.<sup>13</sup>

<sup>1</sup> These two *ṭṭāṭ* are also referred to in verses 27 and 28 of the Sanskrit portion.

<sup>2</sup> This word means 'a gift to a Jaina temple;' see p. 52, note 2.

<sup>3</sup> Literally, 'not having excluded.'

<sup>4</sup> See Vol. I, p. 118.

<sup>5</sup> See Vol. I, p. 118, note 7.

<sup>6</sup> This inscription (No. 23 of 1890) appears to be dated in the Nala *samvatsara*, and records that the authorities (*śāsthr*) of the Anēpataṅgā (thus) temple assigned 1400 *kuṟis* of the temple land to certain weavers (? *kaikkōlar*), who were connected with the temple.

<sup>7</sup> *E.g.*, the smaller Leyden grant; Dr. Burgess' *Archaeological Survey of Southern India*, Vol. IV, p. 224.

<sup>8</sup> See page 230 above.

<sup>9</sup> See below, p. 391, note 7.

<sup>10</sup> See page 221 above.

<sup>11</sup> No. 1 on the *Madras Survey Map* of the Conjeeveram tālluqa.

<sup>12</sup> Vol. I, p. 123.

<sup>13</sup> See page 312 above.

TEXT.

- [1.] ஸ்ரீகுலோத்தங்க [?] புத்தமாத வினக ஜயமாத விருமப சீவமகன் நிலை மலா-  
மகன் புணர் உரிமை[?]ந்த ம[?]முடி குடி [?]ன[?]ர் கீழை கேட  
[?]வ்வலர் குதிரை எனை ம[?]ன[?]வ[?]சி[?]யுந்[?]த[?]த[?]த்திச்சினைத்துந்தன சக்-  
காநடாத்தி விஜயாம்பெருகம் பண்ணி<sup>1</sup> விசுவநாதராவனத்து
- [2.] புலமுழுதுறையாளனும் வீற்றிருந்த<sup>2</sup> மருகுலொத்துக்கொழுவதெவந்து யாண்டு  
இருப்தாவது திருவாய மொழிந்தருள ஜயக்கொண்டசொழிமுடந்த எயிற்-  
கொட்டத்து நகரம் காஞ்சிபுரத்து ஆளுமயத் திருவனொத்தகாடமுடைய  
மறமாவெவற்.
- [3.] கு சித்த[?]மந்தஞ்செலுத்துகைக்கு அந்தராயமுட்பட இறையினி தெவதானம் வி-  
ட்ட தாமர்க்கொட்டத்துத்தாமர்காட்டுத்த[?]மர[?] சித்தவினொதல்தூர் ணர்க்கு  
மெற்கு [?] வடபா[?]கெல்லை கண[?]தியார் கோயிலுக்கு தெக்கும்<sup>3</sup> [?]  
<sup>4</sup> கிழ்பா[?]க்கெல்லை குமாரசொட்டத்து.
- [4.] க்ருழியையுற்று இதன் தெற்குக்காங்கொட்டத்தையுற்று இதன் தெற்குத்தாம்-  
படியையுற்றும் [?] தென்பார்கெல்லை திருவிடைநாட்டான் அம்படிச்செலு-  
வுக்கு வடக்கும் [?] மெல்பார்கெல்லை எரி கரை மண்பாட்டுக்குக்கிழ[?]க்கும்  
[?] நடுவு உட்பட்ட உள்நூர் விமிய.
- [5.] ரமுடைய காயனார் தெவதாகமான புலும் ஒன்றும் [?]க்கி நடுஉட்பட்ட<sup>5</sup> [?]ச-  
நிலும் முக்கெ[?] [?] [?] செம்பிலும்<sup>6</sup> வெ-  
ட்டி [?]கொள்கவென்று திருவாய மலர்ந்தருள குலொத்துக்கொழுவமுடைய
- [6.] கல்லு வெட்டுவித்த படி [?]

TRANSLATION.

Hail ! Prosperity ! In the twentieth year (of the reign) of Śrī-Kulōttunga-Śōradēva, who,— while the goddess of Fame became renowned (through him), while the goddess of Victory was coveting (him), while the goddess of the Earth became brilliant (with joy), (and) while the goddess with the (lotus) flower (i.e., Lakshmi) wedded (him),— had put on by right of inheritance the excellent crown of jewels; who had caused the wheel of his (authority) to roll over all regions, so that the Minavar (Pāṇdyas) lost (their) firmness, the Villavar (Chēras) trembled, (and) the other kings were defeated and suffered disgrace;<sup>7</sup> and who, having anointed himself (in commemoration of his) victories, was graciously seated on the throne of heroes together with (his queen) Puvana-murud-udaiyāl,<sup>8</sup>—the king was pleased to order that it should be engraved [on stone] and on copper that three *velis* of wet land (*nir-nīlam*) were given,—for defraying the daily expenses,<sup>9</sup> including the *antarāyam*,<sup>10</sup>

<sup>1</sup> Instead of எனை மன்னவரசிமதுத்தித்த, four other inscriptions insert a different passage. Two of these (No. 61 of 1892, dated in the 15th year, and No. 9 of 1890, dated in the 26th year) read விக்கலந் சிங்கணந் மெல்கடல் பாய; and two others (No. 145 of 1894, the date of which is lost, and the smaller Leyden grant) read விக்கலர் சிங்கணந் மெல்கடல் பாய.

<sup>2</sup> Read வீர.

<sup>3</sup> Read நடுவுட்பட்ட.

<sup>4</sup> Read தெற்கும்.

<sup>5</sup> Read கீழ்.

<sup>6</sup> Before செம்பிலும், கல்விலும் must be supplied.

<sup>7</sup> Instead of the last few words, four other inscriptions read: "(and) Vikkala (and) Singana plunged into the western ocean;" see note 1.

<sup>8</sup> I.e., 'the mistress of the whole world.' In No. 78 this name has the slightly different form Puvana-murudum-udaiyāl.

<sup>9</sup> *Nimandam* is another form of *nirandam*, the Sanskrit *nībandha*; see p. 73, note 1, and p. 275, note 2.

<sup>10</sup> See the Index to Vol. I, s.v.

36 free of taxes, as a *devadāna*, excluding one field (*ṭulam*) which is situated within (the land granted), and which is a *devadāna* of the temple of Bhīmēśvara within the village,—to (the god) Mahādēva of the holy Anēkataṅgāpadam (temple), who is the lord of Kāñchipuram, a city in Eyir-kōṭṭam, (a district) of Janyaṅkoṇḍa-Śōra-maṇḍalam.

(The land granted) is situated to the west of the village of Tāmar, alias Nittaviṇḍanallūr, in Tāmar-nāḍu, (a subdivision) of Tāmar-kōṭṭam. The northern boundary (is) to the south of the temple of Gaṇapati. The eastern boundary touches the *kuri*<sup>1</sup> (belonging) to the temple (bottom) of Kumāra, on the south of this the temple of Kālī, and on the south of this the bottom of a sluice (*tāmb-aḍi*). The southern boundary (is) to the north of a field (*ṣeruru*), which is a *tiruvīḍaiyāṭṭam*,<sup>2</sup> at the bottom of the sluice. The western boundary is to the east of the causeway (? *maṇḍāḍu*) on the bank of the tank.

The king having ordered thus, Kulōttuṅga-Śōra-Brahmārāyaṇ<sup>3</sup> caused (the above) to be engraved on stone.

#### NO. 78. ON THE SOUTH BASE OF THE ANEKATANGAPADAM TEMPLE AT KANCHIPURAM.

Like No. 77, this inscription belongs to the time of Kulōttuṅga-Chōḷadēva I. It is dated in the 34th year of his reign, and records that the king granted 2 *velis* of land to the Anēkataṅgāpadam temple at Kāñchipuram. The land granted was situated in the southern portion of Kāñchipuram, to the north of the temple of Tirukkaraḷi-Mahādēva, i.e., of the Rājasimhavamēśvara (now Kailāsanātha) temple,<sup>4</sup> to the east of the hamlet of Puttēri,<sup>5</sup> to the west of 'the royal wall of Rājēndra-Chōḷa,'<sup>6</sup> and to the south of the hamlet of Kīr-Puttēri, i.e., 'Eastern Puttēri.'

As the land granted bordered on the Kailāsanātha temple, it is not impossible that it formed part of those gifts of Kulōttuṅga-Chōḷadēva, which were declared to be unlawful and were restored to the Kailāsanātha temple in the time of Kambaṇa-Uḍaiyar.<sup>7</sup>

#### TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [||\*] புகழ்மாதா வினங்க ஜயமாதா விரும்ப நிலமகள் நிலவ மலர்-  
மகள் புனர உரிமைபிற்கிறந்த மணிமுடி குடி மினவர்<sup>8</sup> நிலை கெட வில்லவர்  
குலே[த]ர எனை மன்னவர் இரிப[அ]ந்தி[ழித]ரத்திக்கனைத்துந்தந் சக்-  
[2.] கானடாத்தி விஜயகங்கைபெரும் பண்ணி வீரலிஹாஸனத்துப்புவனமுழுதுமுடையா-  
னொடும் ஊத்திருந்தருளிய ஸ்ரீகுலோத்தங்கசொழிபெவர்க்கு யாண்டு முப்பத்து-  
ஐவாவது திருவாய் மெ[ர]த்தருள ஜயங்கொண்டசொழமண்ட-  
[3.] வத்து எயிற்கொட்டத்து நகரங்காஞ்சிபுரத்து ஆளுடையார் திருவனெகதங்காபதமு-  
டைய தேவாபெவர்க்கு நித்தசிமந்தஞ்செலுத்துகெக்கு அந்தராயமுட்பட இறை-  
யிவி மெ[த]வ[த]ரனமிட்ட <sup>9</sup>கீர்நிலம் காஞ்சிபுரத்துத்துந்தந்[லத்து]<sup>10</sup>த்திருக்கற்றளி-  
தேவாபெவர் கொடியு-

<sup>1</sup> According to the *Dictionnaire Tamoul-Français*, this is a land measure of 576 square feet.

<sup>2</sup> This term is probably synonymous with *devadāna*; see the Index to Vol. I, s.r. *tiruvīḍaiyāṭṭam*, and *Ind. Ant.*, Vol. XXIV, p. 258, note 48.

<sup>3</sup> On similar surnames or titles see p. 139, note 1.

<sup>4</sup> See Vol. I, p. 118.

<sup>5</sup> *Puttēri-ṣeruru* is still the name of the street which leads from Conjeeveram to the Kailāsanātha temple.

<sup>6</sup> It appears from this that Rājēndra-Chōḷa had built a fortification wall round Kāñchipuram.

<sup>7</sup> See Vol. I, p. 118.

<sup>8</sup> Read மினவர்.

<sup>9</sup> Read தீர்

<sup>10</sup> Read புரத்துண்ணிலத்து.



